

# ZION'S HERALD.

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## WHAT THE OLD BIBLE SAID.

BY REV. ALFRED J. HOUGH.

The subject of this poem is a very remarkable old Bible, in the possession of Rev. E. S. Ingalls, Grandby. It was printed in London (Eng.), in the year 1681, and purchased at an auction by its present owner.

We'd been singing in the parlor as the Sabbath evening died,  
Of a pilgrim's journey upward, and of Christ the crucified;  
Then the master of the household took an ancient book and read;  
This is what the old book told me, this is what the Bible said:—

"Thou art young and in thy manhood, I am old and faded grown,  
But I'll tell thee of the gladness and the sadness I have known;  
Of the eyes once bending o'er me, closed now in quiet sleep,  
Some to wake in endless glory, others evermore to weep.

I have seen the fair-haired maiden in the morning of her pride  
Come beseeching me for counsel ere she tripped to be a bride,  
And I've whispered, 'Love and honor, walking blameless all thy life,  
And thou'll be a noble woman, honored mother, cherished wife.'

Once again that maiden sought me with her first-born at her breast,  
Sleeping soundly, white and pulseless, in the everlasting rest.  
And she wept, this fair-haired mother, clinging to her infant dead,  
But I soothed her when I pointed up the way its soul had fled.

Yet again she came, at sunset, with her fair hair silvered o'er—  
Sons and daughters standing round her, and the death-chamber door.  
Once again she asked my counsel, and I whispered ere she slept,  
'Thou shalt enter life eternal, for my precepts thou hast kept.'

I have been put up at auction, changing hands for changing gold,  
But I've always tried to better them that bought and them that sold;  
And, at times, I've laid to moulder in the study, on the shelf,  
Keeping all my thoughts within me, and my wisdom to myself.

Till the dark days came, trouble laid its hand on heart and brain,  
Then to speak a word of comfort I have been unclosed again.

Men may hide me, men may kick me up and down the lumber-room,  
But they cling to me and tremble in the presence of the tomb.

I've been scoffed at and reviled by the hearts I came to bless,  
That with weak sophistical phrases prove their own great littleness.  
Brains stuffed full of this world's learning, think it far too mean and low,  
They should take as highest wisdom what the little child may know.

But I've seen the strongest doubter pale grow from lip to brow,  
At the great hereafter speaking from my page, as it does now;  
Seen him hold his breath and close me, as a thing he dare not touch,  
Just because the truth was uttered in a word that spoke too much.

I have songs from grand old singers, laureates of the angel-clime,  
Where the heart breaks not with sorrow, and the eye dims not with time;  
I have whispers of the wonders that are past and yet to be,  
Of the building of the mountains and the sinking of the sea.

How the stars all sang together on the morn of nature's birth,  
Of the rise and fall of nations on this ancient planet-earth;  
Of the things to be hereafter, of the lost and happy ones,  
Of the dying throes of nature, and the setting of all thine.

Come and read me in thy manhood, in the morning of life's spring,  
And I'll give thee words of counsel, and I'll teach thee how to sing.  
Start not back with answer saying, thou wilt wait a little while;  
I have heard the young man speak thus till he found it is too late.

WALDEN, VT.

## FEATHERS FROM MEXICO.

BY GILBERT HAVEN.  
THE HOT LANDS.

We are out on the Terras Calientes, or Hot Lands. Soon after day dawns, and reveals the landscape. It is moderately level, seemingly thin of soil, but probably more dry than thin. The dog-tree abounds, and is in full blossom. Its white flowers look lovely, and make one fancy that something like peach-trees, are growing wild over all the country. Solitary, some twenty-five miles out, is a station where coffee, cakes, bananas, and oranges are disposed of to the half sleepy passengers. The land lies idle and desolate for fifty miles. It is undoubtedly susceptible of culture, for rich tropical trees, with their heavy foliage, are not infrequent, and the open pastures are fit for grazing, and occasionally feed a few cattle. But the insecurity of property blights all the land. You can hardly cultivate bananas close to your door without fear of losing your crop through the wild marauders of the region. Life is of no consequence to them, compared with a few oranges or coconuts, and so the region is almost without inhabitant.

At the distance of about fifty miles the mountains draw near, the first terrace above the plains of the sea.

## CHEQUIHUITE.

pronounced Chequiwete, rises along the landscape, cutting the edge of the low lands as sharply as a house-front cuts the land out of which it arises. This is the beginning of the table-lands of Mexico, and of the snow-capped volcanoes of Popocatepetl and Orizaba. We wind up into it, and are astonished by the profusion of its tropical verdure. The scanty gleanings of the low lands had not prepared us for this superabundance. The gorges are deep, the heights lofty, and from lowest depth to topmost height there is a flood of green. Such trees and leaves I had not imagined possible in midsummer, and this was midwinter. The trees were compact together, some of familiar forms and names, oak and birch, but of unfamiliar richness. Others among them were new members of the family. The acacia-tree was the largest and the most prolific in species, and it spread itself in huge branches, and towered above its fellows as by natural mastery. Yet it is light of substance, and some of these iron-like woods undoubtedly and justly despise their vain brother. Many sorts of these hard woods are here, awaiting the horrid steam saw-mill that shall eat them all up, and ship them to New York, and make this green, grand wilderness a desolation. How sorry I am to be compelled to think that some Yankee speculator in lumber from Bangor to Brainerd will read these lines, and be up and off in the next steamer for Vera Cruz and the splendid woods of Chiquibulic. Cortez did not sigh more for Mexican silver than these lumbermen will for these mahoganies and rosewoods and other equally polishable delights. Black walnut will be of no account when the Mexican lumber reaches the northern market. Give us a good fill, dear ancient forests of your green delights, for the Yankee wood-sawyer is coming, and you'll soon be no more.

The roadside is lined with immense palms, whose leaves are each themselves almost a covering for the body, while the castor-oil tree spreads its broad wing along the way, hated of all youth, loved of the doctors.

Convolvul of every hue throw there vines and flowers over these palms and taller trees. Our old morning glories were growing wild, and make our path a perpetual "pleached bower" of beauty. The orchids hang on the taller trees, or sit in nests in the crotch, parasitic plants of every color, making the tree into nosegays. They are a fungus, and seem to prefer decayed trees, perhaps themselves decay them. Some that are stripped of leaf and bark, glow like a June rose-bed in the radiance of these curious plants. There are hundreds of varieties, and have attracted of late much attention from botanists.

About ten miles up, the road winds round a gorge that sinks hundreds of feet below, and whose upper side comes together in

## THE FALLS OF ATOYAC.

This is one of the most beautiful waterfalls I have ever seen. I might say the most beautiful. It is not stripped of its trees, as is Minnehaha, who sits shivering in her nakedness, as unhappy as the Greek slave. Nor does it come, like that, from a level landscape. The hills rise all around it a thousand feet and more. The sides of these hills from base to peak are densely covered with trees, whose leaves are almost a solid mass of green. The white water leaps from this green centre a hundred or two feet, into a curling, foaming river. The whole scene is embraced in one small circumference, and you seem to pause trembling on the bridge that spans a side of the ravine, before you plunge into a tunnel, hanging hundreds of feet above the lovely spectacle, with an admiration that is without par-

allel in any small fragment of American scenery. May the Mexican Government preserve the falls of Atoyac and their enchanting surroundings from the knife and the factory of the spoiler.

## THE LIVE STOCK OF THE FOREST.

Are their monkeys or wilder beasts in these woods, or parrots or birds of paradise? Of course they'll all tell you that they abound. But when you ask one if he ever saw any, he shrugs his shoulders. One gentleman says, "I eat Armadillo steaks in a cabin on top of that mountain overhanging the falls of Atoyac," but he did not kill the choice lizard, and so I receive his assertion with some incredulity. Everybody says monkeys are here; but nobody says he has seen them. They say that they have retreated away from the railroad, a sad reflection on Darwin's theory, for should they not accept the higher life to which their posterity, have attained, and begin themselves to build railroads, and cut down timber, and speculate in corner lots, and eat Armadillo? The parrot is here, but does not flash his plumage among the trees. Only on the perch of the ranchos do we see his beauty and hear his ugliness. The cougar is reported present; some gentleman, and he a man of veracity, declares he saw a young tiger, or old cat of this species, as he was resting his legs by a tramp up another spur of these mountains. But I think the real sight was when he sat at meat that day, and beheld on the table a roasted creature, with a great grey yellow eye staring at him, and saying, come eat me if you dare. Asking the waiter what it might be, he was, answered, "El gato del monte," the cat of the mountain. Like they of the Rimini story, who read no more than that, he eat no more that day. That cat was a reality. Whether the cougar was or no, you must judge. *Quien sabe*, and a shrug, is all I say.

A run of a few miles through verdant fields, by coffee haciendas and banana groves and orange orchards and tobacco fields, and

## CORDOVA.

This ancient city of Cortez lies in an open plain, surrounded by mountains. The railroad leaves it a little to the right, and in a deeper vale, so that only its dirty church-towers and domes are visible to the eye. It is a decayed town, but under the stimulus of the railroad may revive, especially if pure Christianity can come in here to energize and educate its people.

The fruit-sellers at the depot give us six oranges for three cents, and as many bananas for the same money; a picayune goes a good way. The oranges are very delicious; Havana and Joppa are dry to these juicy Cordovas. They bleed at every vein. It is almost impossible to prevent their flowing over your lips on to your garments, like Aaron's oil. Could they be got into our northern market, they would drive the mean little sour Messina and the thick-meshed Havana from the fruit-stalls. And why not? *Quien sabe*? Vera Cruz and Cordova are nearer New York by twenty days than Messina, and only four days farther off than Havana. The fruit boats that go to the Mediterranean and the Eastern Continent should come to the Mediterranean of the Western. Here lies the tropical garden of our land. Let us make it our own. This commerce is increasing. One hacienda, or farmer, west of the city of Mexico, sends to market one hundred and thirty thousand cartons of oranges annually from his plantation. A cargo is a donkey burden, and weighs three hundred pounds. This makes almost twenty thousand tons. I give this tale as it was given to me. If you ask whether or no it is true, I answer, *quien sabe*? I do know that the fruit is the best of its sort I ever tasted, and that it could control the markets of America.

The plains about Cordova are very rich, and bear all manner of fruits the year round. The scenery is as grand as the soil is fertile. Mountains thousands of feet high rise on the west and north, green at the base, bare and black at the summit, while just before you, as you look and move westward, stands forth that perfect peak,

## ORIZABA.

I never remembered hearing of this mountain before, though a cultivated fellow-traveler informed me it was frequently referred to by English and Spanish writers.

It is a majestic sight, and whether far out to sea, or from Vera Cruz, or here close beside it, that is within sixty miles of its base, or farther beyond, when on the plains of Mexico it appears with its two brothers Popocatepetl and Ixtacihuatl (pronounced Ixtasiwhat), there is no peak of Europe that surpasses in beauty and grandeur the snowy dome of Orizaba.

A run of five miles brings us as far as we are allowed to travel by rail, and Fortin concludes the luxurious cushions of a first-class car, and transfers us to the hard seats of a diligencia.

Misfortin, it should be called. Here, too, this not luxurious trip of yours may also end. If you have not enjoyed the ride through and up the terras calientes, complain of the driver and not of the scenery, and next time follow Captain Miles Standish's motto, and not example, and do it yourself.

## HAZZARD'S SANTO DOMINGO.\*

BY REV. D. SHEERMAN, D. D.

The law of migration has operated differently on the two continents; on the eastern continent the tide has swept north and south, while on the western it has followed the isothermal lines from east to west. In the first movements of peoples from the highlands of Asia, the Tartar hordes traveled to the north, the Hindoos sought the warmer lands to the southeast, while the Caucasian tribes shot northwesterly across Asia and Europe; the secondary movements were nearly all north and south. The barbarians poured their living tidals upon the sunny lands of the Roman Empire in such force as to neutralize and overcome the Sarsenic tide setting to the north, deflecting it to the east, and even driving it back upon the south, or absorbing it.

In the new world on the other hand, the currents have steadily tended to the west. The Latin nations, headed by Spain, colonized the tropics, moving steadily westward till the wave died away on the shores of the Pacific. The Saxon peoples have spread across the temperate belt of the continent, moving with marked regularity on their isothermals. Usually any new settlement in the west can be traced to an older settlement directly east of it.

This order was no doubt necessitated not simply by climate, but more by the different types of civilization prevailing in the several sections. The New England type found a new land in the west more congenial than the slave soil of the south, while the planter with his human property could only travel west to hold that property securely. The tropics were still again separated by the Latin type of civilization from both the northern belts.

The fall of the slave power changes this order. The wall that precluded a southward movement is broken down; the tide begins to set in that direction, and will continue to rise till all those southern lands are overflowed. Nor will the tendency be arrested there; the wave will sweep on across the tropics, the movement is already begun, the distant ripple is already heard in Mexico and in Santo Domingo. This island is only a first point reached by the tide, and as such initial point claims our attention.

In view of the bans that seem likely to be published, and of the intimate relations we shall probably, at no distant day, sustain to that island, some further information on its history and condition is desirable.

In instituting this search we are surprised to find how little we know of a land whose name is so familiar to our ears. Much has been written on it, but in a fragmentary way. The materials are diffused through libraries, and are often found in dry chronicles and statements, and in foreign languages, thus precluding from the general reader a complete view of the subject.

Mr. Hazzard, attached to the late United States Commission to Hayti, has performed the very acceptable office of expressing and condensing into a single volume all the ordinary reader will care to know of the island. His book embodies the substance, the essence of the whole. The first part contains a condensed view of the history; the second, the author's personal observations on the island, in a clear, flowing, and sparkling narrative. To rare powers of observation, he unites the gift of expression. He paints with pen and pencil. The reader is taken with him, and sees everything. The glowing panorama floats before his eye.

Santo Domingo has for us a historic and practical interest. This was the first point of land settled by Columbus, the beginning of the course of Spanish colonization in the new world; and now the Anglo-Saxon civilization seems likely to penetrate the Spanish-speaking belt at the same point.

Hispaniola, Hayti, or Santo Domingo was the first brilliant jewel attached by Columbus to the crown of Isabella. The discovery sent a thrill through Europe. The foundations of society were moved as to a new crusade, this time for gold. A new world was rising from the western waves, a second paradise, with streets of gold, and in which were to be more than realized the fables of oriental story, was opening its gates to the peoples of the old world.

other natural features, is one of the most delightful spots on the globe. Here are the "spicy breezes;" here "every prospect pleases and only man is vile." The perpetual summer of the tropics is tempered and moderated by the trade winds from the ocean, so that it not only becomes tolerable, but delightful as a place of residence.

The island is a little empire in itself, extending east and west 400 miles and 180 in breadth, and containing 25,000 square miles. In territorial extent it is equal to Ireland, or one half of England, or one eighth of France. It nearly equals in extent Maine, and is three times the size of Massachusetts, and is nearly as large as the States of New Hampshire, Vermont, Massachusetts, Connecticut, and Rhode Island.

The surface is broken by two ranges of mountains, extending lengthwise of the island, and leaving plains along the shores, as well as a broad and fertile one between these ranges. With this varied surface and fertile soil, adapted to produce all the fruits of the tropics, the island is susceptible of a high state of cultivation, and capable of sustaining an immense population, instead of the meagre and squalid one it now has.

With these abundant resources, the reader naturally inquires why the people are so few and poor. The answer is found in the history of its colonization. Spain cursed the soil she trod, in the new world. Her idea of colonizing was that of thieving and robbing. Her paupers and cutthroats were sent to express the life-blood from the natives. A dark and terrible inheritance of woe and anarchy was bequeathed to all her "plantations" in the new hemisphere. Hayti shook off the Spanish rule, but was not able to rid herself of the original curse. Anarchy has preyed upon the island like a swarm of locusts, till every green thing has withered.

When the Spaniard had consumed the land, he gave place to the Frenchman, with his sea wolves, who licked the bloody platter, and after decimating the people, departed also, leaving the ravenous remnants of the people to tear each other in civil strife. After many and vain attempts to govern themselves, the better class sent out for the policeman. The burly Saxon is already at the door with his rod of authority, and will no doubt in due time enter and restore order, when the island and under the touch of Saxon ideas and enterprise will again blossom in paradisaical beauty, and overflow with abundance.

The fresh blood of the north is to be poured into the exhausted veins of the tropics. They are to feel the touch of a more vigorous civilization. Under the new regime of the Saxon order will reign, property will be secure, and life more sacred. Enterprise, capital, trade will flow into that channel, and the entire section will be brought under the salutary influence of the Protestant faith.

## METHODIST CHURCH SOUTH AND HOLINESS.

BY REV. W. McDONALD.

In a recent issue of the HERALD I notice a letter from Hon. W. C. De Pauw, in which he makes brief mention of a meeting held by Brother Inskip and myself, in Louisville, Ky. I am sure that a fuller notice of that meeting will be read with interest by most if not all the readers of the HERALD.

The marvelous power which attended our meeting in New Albany, attracted from the other side of the river many of the brethren and sisters, not only of our own, but of other churches; and among them a large number from the Methodist Church South, who became deeply interested, and were greatly blessed. Among those who entered into the experience of perfect love were two ministers, and a number of the leading members of the Church last named. These returned home to tell the story of their freedom from sin, and to exhort others to come and see; and such was the effect of their testimony that in a brief time Louisville and the regions around, became almost as much moved as was New Albany.

Near the close of the New Albany meeting, a brother minister, pastor of a leading Southern Methodist Church in Louisville, called on us, and in a very cordial, brotherly manner, urged us to come and hold a similar meeting in his church, it being one of the largest churches in the city. But such were our engagements that a compliance with this request was utterly impracticable. We consented, however, to hold one service, on Friday, at 10 A. M., as we went on our way to Cincinnati.

The hour fixed upon for the meeting was unseasonable, but notwithstanding this, so eager were the people to hear, that on our arrival, to our surprise, we found the Walnut Street Church filled with a congregation as intelligent and interested as could be found in any city in the land. It was a representative congregation.

We hardly knew what course to pur-

sue. We were strangers in a strange land, and were to hold but a single service. It was to be a chance effort, much like shooting game on the wing. We knew the prejudice which existed, along the border against the Church to which we belonged, as well as against the peculiar doctrine we were expected to present. But trusting in God, who had more interest in the cause than we could have, we did the very best we could under the circumstances.

Addresses were made by Bro. Inskip and myself, occupying about one and a half hour. The most profound interest was manifested throughout. Each pastor of the several Methodist churches in the city, and others, not pastors, were present.

At the close of the addresses, all who desired heart-purity were cordially invited to manifest it by kneeling at the altar. Dr. Rivers was the first to respond. He knelt, and was quickly followed by all the ministers present. Witnessing this movement on the part of the pastors, the people came by hundreds, until the altar and all about was crowded; and yet the people came. It was then proposed to turn the whole church into an altar. This done, more than three quarters of that large assembly went down upon their knees as earnest seekers of heart-purity. It was a solemn, tearful time, and the power of God was present to save. Some of the ministers found on that day a new inspiration, and many of the people rejoiced in the cleansing blood. On the following Sabbath, Dr. Rivers preached a most stirring sermon on Christian perfection.

We were urged to remain longer, but when told that it was impracticable, we were urged to return after we had completed our engagement at Cincinnati. A leading brother, addressing us, on behalf of the people, said: "We thank our brethren for coming to us. We have felt that the Lord has been with them, and blessed us. We trust you will return to us. Our hearts, our homes, and our churches are open to receive you, and we will give you a cordial welcome." We left, with many an earnest shake of the hand and a hearty "God bless you," and none more warm and cordial than the ministers.

There is a very warm side to these Southerners, and we have, so far, found no difficulty in finding it. We have, at present, three invitations, to hold meeting at three different points with the Methodist Church South. I have great hope for the Church South. That Church which has most of God will win. From the depth of our heart we say amen to the triumph, come it may from the South or North.

## BAD COMPANY.

BY REV. JAMES MUDGE.

Young convert, above all things beware of bad company. It was not without a hard struggle that you separated from your old associates, and came out on the side of Christ. They were the chief obstacle to your entrance on the Christian life. They will be the chief peril endangering your continuance in it.

We are social beings. We are made what we are largely by those with whom we are. And even when alone, we are more or less under the sway of our fellows. What they have said or will say, what they think and feel, has weight with us in our most private hours. And the sad thing about it is, that the bad effect is more than the good. Evil influence, evil communication, gets a quicker, surer hold upon us than the righteous. Is the reason sought? As well ask why it is easier to row a boat down stream than up, why easier to set a house on fire than to put the fire out, why easier to get pitch on the hands than to get it off. Just as there is an affinity, as we say, between the pitch and the skin, something that makes them stick together, just as there is heat hid within the wood that makes it quickly respond to the application of heat without, just as there is a current in the stream against which it is hard to move the boat; so our nature has affinity with evil, there is that within us which responds to the outward temptation, there is a current of selfish habit which it is difficult to stem. These facts we all know from experience. And this is why the bad element of society warps us more quickly into likeness with itself than the good.

Hence the warning with which we began. It is applicable to every one. For evil, like an atmosphere, is about us all, and all about us. There is no more prolific source of danger than bad company; none at whose door may justly be laid a larger percentage of blasted hopes and ruined lives. From the days of Adam and Eve until now, it has been the tempting word of a companion that has led men astray. If we seek for present illustrations, we find them in sad abundance in every large town and school.

What then is to be done? We cannot wholly withdraw from evil companions. That were to go out of the world. It is not to be thought of. Nor is it necessary. He that is for us is more than all that can be against us, and wherever it is our duty to be, He will keep us safe. But we, on our part, must remember that we are soldiers, and that the battle never ceases. Prudence, wisdom, watchfulness, courage, are demanded all the time. It is from forgetting this that the danger comes. The word is *fight*. No merely negative course, no milk and water policy will answer at all. It is just here that multitudes make a serious mistake. They do not intend to do wrong, to become bad, or to get into bad company. But they content themselves with *not* intending. They take no positive stand for the right, put forth no effort to get good company, make no earnest choice of God. They try to be neutral, let themselves drift; and drifting always carries one down stream. Inactivity, silence, doing nothing, when surrounded, as we all are more or less, by bad influence? There is nothing more fatal than that. Decisive, prompt resistance, open antagonism to the evil, this alone will save us.

We must be aggressive. It is only when we associate with the wicked for the purpose of doing them good, that we can rely on the protection of God to preserve us from contamination. We must go as physicians, disciples of Him who came to heal the sick. And if our own moral system be not all open, relaxed, broken down in tone, and thus ready to receive contagion, we may go without fear. If we are properly fortified, with plenty of wholesome food, pure air, vigorous spiritual health, and above all, if we take along Christ, we shall have a perfect antidote against infection.

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This is the only way to be in the world, and not of it. Be there to bless. Be distinctly known as on the side of God. Take your stand lovingly but lionlike, not to be stirred a hair. Give nobody a chance to question your attitude. Show a decision that is seen to be final, and you will not be much troubled by men or devils.

## HEAVEN.

BY REV. H. B. WARDWELL.

O, land of peace, fair land of rest,  
Where rise thy radiant lights in light;  
Where stretch thy shores beyond death's night,  
With God's eternal glory blent.

I've gazed upon the golden stars,  
And wondered where that land might be,  
That wins the unfettered soul, when free;  
That sunbright clime sin never mars.

Beyond the reach of mortal eyes,  
That country's radiant scenes disclose,  
Where angels sing and seraph glow,  
And endless summer, thrones the skies.

There walk the glorified in white;  
There swells the high immortal song,  
Of triumph from the blood-washed throng,  
Through heaven's eternal years of light.

O, suffer on the couch of pain!  
Through weary day and weary year,  
Pours from thy heart the bitter tear,  
Long seems the night of sorrow's reign!

Hold on by faith, the morn will wake;  
The night shall flee, the pain be o'er;  
Thy steps shall pass the deathless shore,  
Bright on thy path the glory break!

What doest thou, traveler, in life's way?  
Hast battled bravely for the right,  
And felt wrong's withering scorn and might?  
For thee shall dawn a glorious day.

Here, thou mayst tread the path of strife,  
And o'er thy way the storm may sweep;  
But rich the harvest thou shalt reap,  
In the broad fields of endless life!

O, heaven, sweet heaven, what bliss is thine;  
What scenes of life make glad the soul;  
What harmonies, celestial roll,  
Within thy bounds, O land divine!

There the long partied meet again,  
Rejoicing in that glorious sphere,  
Beyond the reach of care and fear,  
Beyond the night of death and pain.

Land of the beautiful, the blest,  
Toward thee, O may our spirits turn,  
When fetterless and free, they burn  
To soar away and be at rest!

## CHIPS.

What a contrast there was between the mansion of the rich man, and the lowly cot of his poor neighbor. In the one, all thoughts were given to the enjoyments of this life. In the other, hearts crushed by affliction, and saddened by disappointment, had been led into the knowledge and possession of the true riches. God's goodness was their theme; in Him they trusted, and they appeared as happy as the little birds which sang around their doors. Now, reader, in which of these homes do you think there was the most true happiness?

God has set the sun in the heavens, and commanded it to shine; He also has caused the Sun of Righteousness to rise upon this world of darkness, sin, and woe, and bad men may as well try to extinguish the light of the sun as to check the onward flight of the angel who has the everlasting gospel to proclaim.











## HERALD CALENDAR.

Meeting of Managers of the Church Aid Society of the New England Conference, in Committee Room, 36 Bromfield St., March 19.

NEW ENGLAND CONFERENCES.

CONFERENCE.	PLACE.	TIME.	BISHOP.
Providence,	Warren, R. I.,	March 19,	Andrews.
New England,	Lynn, Mass.,	April 2,	Wiley.
N. Hampshire,	Newport, N. H.,	" 24,	Simpson.
Vermont,	Richford, Vt.,	" 28,	Peck.
Maine,	Stowegon, May 7,	Haven.	
East Maine,	Damariscotta,	" 15,	Wiley.

## ZION'S HERALD.

THURSDAY, MARCH 20, 1873.

## OUR ACADEMIES.

We cannot overestimate the value of these denominational institutions to the Church. We heartily sustain the public school. It holds vital relations to the permanency of our republican form of government. We seriously deprecate the education of our young children in sectarian or separate schools. It is better that they should be trained together. We have every reason for desiring to destroy all forms of social caste in society, breaking up divisions in sentiments and nationalities, and in securing a well educated, homogeneous population. The great objective aim of the Roman Catholic Church at this hour is to secure the absolutely separate training, from first to last, of all the children that she can bring under her influence, and she seeks to accomplish this by the division of the public money among the sects. She will fail of her purpose. The Protestant denominations will not be taxed to make Catholics, neither will they permit the State to distribute the public funds for any purely sectarian purposes among themselves. The public schools are so far superior in their appointments and thoroughness of discipline to any ordinary private institution, or school of Catholic brothers, that any serious effort to withdraw the children from them would prove a dangerous strain, even upon the ghostly power of the Roman priesthood. As a general rule, it is a loss to young persons not to have enjoyed for a while, at least, the discipline and drill, in rudimentary sciences, of these admirable schools. But from their very nature they must be divested of all religious biases. Sound morals may and ought to be taught in them. The Bible, although serving but little more now, by its presence and formal reading, than an expression of reverence for its Author, and as a sanction for the moral lessons inculcated, is still retained, *pro forma* in the schools. No positive cultivation of the higher spiritual faculties can be secured in these institutions. The family and the Sunday-school must be made the evangelists of the public schools, and Protestants are willing thus to supplement the literary training of the school-room with the positive culture of the pious fireside, and the earnest instructions of the pulpit and the Bible-class.

But the training of the public school is necessarily narrow in its scope, and except in the instance of the few superior high schools, in its curriculum of studies. For a more liberal culture, to enjoy instruction in music and painting, to cultivate at the same time the social affections, and above all to secure positive religious influence, and to encourage the consecration of all the intellectual attainments to the service of the Master, our denominational academies afford the most favorable opportunities. They are not intended for very young children. Small boys or girls should not, if they have proper guardians, be sent away from home. These very young students are more exposed to physical, intellectual, and moral injury in these great boarding schools. Proper personal supervision cannot be given to them. The training of the public school with good home discipline is altogether to be preferred. When, however, the young people reach their twelfth or fifteenth year, such a school may be of essential service. The great body, however, of the attendants upon our academies are much older than this. They are young men and women whose early training has been somewhat neglected, who have become aroused to the importance of securing an education, and are ready and anxious to avail themselves of the generous facilities provided, at a limited expense, to their hands. It is important that such schools should be under the auspices of the Church. We bear a denominational name, because we believe our interpretation of truth, and our form of Christian nurture are peculiarly calculated to develop spiritual life. We wish, for the benefit of the world, to propagate these views. If our young people are educated under other social and religious influences, they will naturally turn away from the altars of their fathers. Who can measure the denominational influence of the academies, which since the venerated mother of them was established at New Market, and reconstructed in Wilbraham, have been constituted in each New England State. In these the Church of the present generation has been educated. Its ministers, its physicians, lawyers, teachers, business men, and heads of families, have received their intellectual training in them. These have been the human levers which have lifted most effectually, in a community not over friendly, the Methodist Episcopal Church to its present social standing in New England. Its graduates from colleges have been numbered by hundreds, from these great schools of the people by tens of thousands.

The one most interesting and significant fact about them is, that almost

without exception, they have been annually blessed with revivals of religion. How many of the leading members of our churches, and of our most conspicuous ministers were converted in these Conference seminaries! How sweeping these seasons of religious interest in them almost always prove! They are in every respect the nurseries of the Church, holding in their hands the hopes of her future growth and extension. Our colleges cannot begin as yet to provide her with men and women for her educational, charitable, and ministerial posts; she must look earnestly to these special institutions, with their elastic and varied schemes of instruction. And her colleges besides, are almost entirely dependent upon these denominational schools. Probably there are now not a score of students in any of her universities that were prepared for college in private or public schools. They enter almost universally from these denominational academies.

The money expended in sustaining them, is probably the most economical outlay of the Church, so far as its own well-being is concerned. Every dollar, if wisely appropriated, brings a large revenue back again to her bosom. These schools are not comparatively expensive. A university requires millions, an academy tens of thousands of dollars. Colleges gather hundreds of youths, academies thousands.

Our fathers felt the need of education. With great personal sacrifices they established the first schools. They pressed the subject of the education of our young people. They encouraged young men and women to seek after wholesome and liberal learning, and to prepare themselves for the widest usefulness. We must not be unjust to their memories, or unworthy of their sacrifices. With the increased means entrusted to our care, we must consummate their noble plans. No educational foundation which they established must be permitted to go down. We must rally wherever there is a weak point in our educational provisions, and build up new buttresses against it. It is a common interest, a truly evangelizing and missionary work. To see an old church extinguished is a sufficiently sad sight, but to have the Providence Conference Academy fail in its Christian work, without a better school of the same character to supply its place, should be a shame and grief to the whole Methodist community, at least in the southeastern portion of New England!

## THE SPIRIT OF UNREST.

Society seems to be in a remarkable state of agitation and fermentation all over the continent. During the last year nearly every European government has been unsettled and annoyed by the numerous pilgrimages to noted shrines. Old ones have been revived and new ones established, and political significance has in many instances been connected with these movements. France, Belgium, all Germany, and especially the Rhine Valley, Spain, Italy, Austria, and the Lower Danube, have been disturbed by these migratory hordes, and now the cry comes from Russia.

The pilgrimages of the Russian peasantry are carried on after a scale of which Western Europe has had no conception. There are in Russia continually more than half a million of men, mostly belonging to the lowest classes, moving from north to south or southwest, and the greater part of these so-called pilgrims are simply beggars by profession, who make regular visits to the annual fairs, or to well-known shrines. Their prayers are a sort of trade with them, and in visiting the respective altars they practically become vagabonds of the most troublesome sort.

Their great increase of late has drawn to them the attention of the Russian Government, which has succeeded in obtaining some sort of statistics regarding their numbers and movements. In one year some 230,000 visited the cloister of the Trinity, in Moscow, 136,000 a cloister in Kiev, and no less than 11,000 a cloister on a distant island in the White Sea. On their travels they claim not merely benevolence and charity, but also hospitality and free entertainment, on the ground of being pious pilgrims to a sacred shrine. Novices in this pious beggary frequently learn their profession by traveling under the protection of experienced artists in this line, while the latter rest on their laurels, and enjoy the fruits of their skill in manipulating the recruits.

And special attention is now being paid to the vast collections of the "unwashed" in certain centers, because it is now quite easy to trace from them the commencement of the frequent visitations of the scourge of Asiatic cholera. This colossal gathering of great masses of the poorly fed and clothed, many of whom are exhausted from long and wearisome journeys, affords the best conditions in the world for the origin and spread of this dire disease. Kiev, in Southern Russia, some two hundred and fifty miles from the Black Sea, is the earliest seat of Christianity in Russia and the sacred city—the Jerusalem of the country.

Floods of pilgrims from all parts of the land annually stream to the shrines and altars of the numerous saints there buried, and to the famous cathedral of the town. In the wake of many, with truly pious intent, come swarms of beggars and vagabonds. The greater part of these plant themselves right down in the broad passages and apartments of the cloister, which become fairly packed with human beings to the uttermost, and beyond all ordinary comprehension. The cholera soon appears among the dirt and filth and dis-

comfort of these mounds of humanity, and when they separate, they carry away the plague all over the realm. It has become so clear that the cholera in Russia has several times started from this fermenting pool, that the journals of Kiev are begging the government to do something to put a stop to this dangerous business, at least in seasons when there is danger of the plague.

And it seems that the government has once before found it necessary to put a stop to this spirit of unrest among the Russian peasantry. In the latter part of the sixteenth century the people became almost wild with the mania of migration, so that it was quite impossible for the lords to have their soil tilled. A stern ukase put a stop to it by commanding these hordes to remain just where the order should reach them by the civil, and if necessary, the military authorities. And this was the origin of Russian serfdom which attached the peasant to the soil. And since the abolition of serfdom, the same spirit has been growing again, until the country is being overrun by nomadic hordes. As soon as snow covers the ground, a half million are on the move in sleighs, traveling hundreds of miles in search of work.

These are in addition to the pilgrims and beggars by profession. And now that the government is engaging in extensive railroad enterprises in Southern Russia, other thousands wander thither in search of employment; the whole forming an immense system of migration within the country. Western Europe is becoming alarmed at the railroad net around the shores of the Black Sea, and more especially at the trans-Caucasian road from the Black Sea to the Caspian, and thence to the shores of Persia, that prolific nest of the Asiatic scourge. The construction of these roads will supply easy highway for the cholera-bearers, and render it almost impossible to keep the disease away from the Austrian frontier, and from sweeping over all occidental Europe.

The cry is, therefore, for the suppression of these various kinds of utterly useless wanderings, mostly indulged in by idle and houseless vagrants, who prey on every community which they visit or infest. The thing has already been done to some extent in Turkey, where the foreign powers insisted on a certain control over the pilgrimages to Mecca, simply because they were fruitful sources of epidemics, and the English have done it in India. Among the nomadic slaves of Russia, this spirit of restless wandering seems to be inherited from their Scythian forefathers, and it will not be an easy task to conquer it, but the voice of Europe demands at least an effort.

## HELP YOUR PEOPLE.

We often hear and read much of good counsel to the Church about helping the minister. His needs and claims are set forth with great particularity and earnestness, and very justly, for the success of every genuine minister very greatly depends upon the help, the sympathy, and the co-operation of his people. But duties and needs are reciprocal, and the people have a right to expect encouragement, counsel, and assistance. The minister has something else to do besides spending his time in quiet study and frequent seasons of rest and recreation. Nor is the faithful performance of Sunday labors a sufficient satisfaction of the most reasonable demands of the people. Three fourths of all our churches have great need of help. Here and there we find one that is so well organized, and so thoroughly disciplined, and accustomed to Christian work, that it will make but comparatively little difference whether the pastor be eminent for graces and gifts or not; in any event the cause will not suffer very materially. But these are only exceptional cases, the rule is otherwise; and just as much as a company of soldiers require the presence of a commanding officer and leader, so do the churches need a minister who can and who will lead in every movement calculated to promote the interests committed to their hands. The simple fact demonstrated by a thousand instances, is, that where the minister does not lead there is no leadership there will be a want of harmonious action, and no great or good results can be anticipated. Every business and every enterprise that achieves success, implies the presence of brains actively employed. Battles are won by brains more than by bullets or bayonets. In the Church, the time and thought of the most active men are given to the cares of daily life. The whole energy of thought and being are too often absorbed in the pursuit of wealth, or in the discharge of obligations which numerous social relations of necessity impose. Hence, it is the duty of the minister to give his thought to the systematic and constant consideration of all the interests of the Church.

For nine out of ten of all the ministers in the Methodist Church, it is simply shirking duty for them to say, O, I am called to preach the gospel, and the members of the Church must take care of everything else. Those who take this course, it must be confessed, in many instances soon dry up, and a breath carries them away, and they and the great sermons they endeavored to preach have gone to the moles and bats together. The minister ought to lend a helping hand in every enterprise, whether it be building new churches, paying off old debts, managing a course of lectures, looking after the books in the library, showing a general solicitude for everything else where his counsels or labors can be of any service to the cause. And this can be done by any man in good health who is not lazy.

Of course some will have a greater natural aptitude for these things than others, but still much can be done by any one who will resolutely set himself at work. Nor need this interfere with the most thorough and painstaking preparation for the pulpit. In fact, one reason why some sermons are so utterly dry, is, that the makers of them have so isolated themselves from their fellow-men and have shut out all human sympathies, that they know nothing about the real struggles and difficulties of ordinary life, and so rummaging among dusty tomes, they come out as the explorers of Egyptian tombs, bearing the encased mummies, or the rattling bones of the dead men they have exhumed. And this leads us to say that in his pulpit ministrations the minister is bound to be helpful to his people. It is a small thing, and one that ought to come natural to every good minister, to hide himself behind the cross, and preach regardless of the praise or blame of those who listen to him. But still he is bound to bring forth from the sacred treasures things both new and old. While the great fundamental doctrines should be plainly and earnestly presented, the themes of salvation and duty, the joys and crosses of the Christian life, and the topics of practical and passing interest should receive a due share of attention. One of the most pitiable sights in all the world is a preacher who never suffers a chance to pass without airing his Latin and Greek and Hebrew. If possible, it is more pitiable for an ordinary sort of a scholar, who probably finds it difficult to read the original without constant reference to his dictionary to be forever suggesting improvements in the authorized translation, so that in fact a text is scarcely ever preached from without the remark being made that the verse in question ought to be thus and so instead of as it is. But the most wretched thing of all is to see a man who wears the name of a particular branch of Christ's Church, and has solemnly promised to faithfully teach her doctrines, to get some pet heresy into his head, and then be constantly harping upon it in the pulpit, and prayer-meeting, and the Sabbath-school. An honest, manly heretic would quit the Church and have done with it, and not falsify his pledge, and receive his support for doing just what he promised he would not do. Some men, perhaps one in a hundred, get a penchant for some sort of popular delusion or form of unbelief, and mistake their susceptibility to be gulled for real acuteness and breadth of intellect. Not only should the truth be presented faithfully but sweetly; sourness, bitterness, and mournfulness ought to be excluded, the two first always, and the last except when the sad effects of sin are portrayed. Whining is unworthy of any man, whatever his trials or disadvantages. The people will be most helped if the minister has a hopeful spirit, a cheery smile, an encouraging word, and corresponding action; these combined will lift many a struggling soul out of his difficulties, and breathe the spirit of victory into all ranks.

Then, with all this, suppose the minister is always to be found constant and prompt in his attendance upon the prayer-meetings and class-meetings and Sunday-school, with words of loving greeting and fervent blessing for the children and youth; with helpful words for young and old, with love and sympathy and tears if need be for the weary, the heavy-laden and the despairing, and his presence will be a perpetual benediction, and the people will be helped in all their endeavors to serve God and build up the Church of Christ.

All these helpful qualities are easily within the reach of every sincere and honest worker. If they are not consciously possessed, or if not in active exercise, it is for each one to say for himself whether or not he will be all that nature and grace can make him, ever bearing blessings with him wherever he may go, and gladly welcomed wherever he may be sent in the providence of God, and desired by many churches far and near.

## THE FOSTER CASE.

During the last two years, since Foster, the murderer lately sentenced to death for a most brutal and fatal assault upon a harmless man with a street car hook, the newspapers of New York city have been unceasing in their attacks upon the magistrates and courts, on account of the delays secured by his counsel in the trial of his case. His crime was, at first, universally esteemed an unmitigated act of murder, and it was affirmed that only the wealth of his family, availing itself of a venal court, had prevented the due and prompt administration of the penalty attached to his offense. As one of the results of the purging of the New York bench, his case was finally brought to a conclusion. He was sentenced, and his appeal to the highest court of review overruled. Governor Dix, the reform chief magistrate of New York, having reference to the exasperated public feeling of the State, on account of the apparent impotency of justice, and the inability of securing adequate punishment in the instance of criminals having wealthy or influential friends, publicly announced his intention not to interfere, by an act of executive clemency, between the sentence of the courts and the punishment of the criminal. The public press almost unanimously sustained his resolution. But now, what do we see? Many of the same papers, and of the same persons, loudest in their expressions of indignation against bench, bar, and indulgent chief magistrate, are frantically engaged in the attempt to extort a commutation of sentence from Governor Dix in the instance of this veritable Foster! A more extraordinary movement we never witnessed. It is stated that an immense sum of money (\$100,000) has been expended to awaken public sympathy through the press. Religious papers have sought to palliate his offense on account of his drunkenness. Learned counsel have been hired to review the evidence, after it has passed through all the courts of the State. Literary men, like Parton, with not a little impertinence, have addressed Governor Dix, by name, through the papers, and have insisted upon his interposition. He has already granted a month's reprieve. It remains to be seen if he will finally, after refusing in the instance of a poor, friendless Irishman, yield in the case of this more unpardonable act, because the person guilty of it had enjoyed better opportunities and more powerful incentives to virtue and restraints from vice. The Executive of State ought not to be exposed to such a strain upon his sensibilities by men who, when their personal feelings are not moved, are the first to denounce the too ready exercise of executive clemency. Either change the law exacting the punishment of death for wilful murder, or unhesitatingly and persistently execute it. Since this was written, Governor Dix has announced his final decision not to interfere in the case of Foster, but the lessons suggested remain pertinent.

## EDITORIAL PARAGRAPHS.

A movement of great interest and practical value has been started in New York city. Some two years since, certain intelligent and cultivated ladies formed themselves into a society for the purpose of securing a personal inspection of reformatory and penal institutions, and becoming familiar with the condition of the criminal and punishing classes. In the inspection of the great municipal hospitals they were at once impressed with the marked lack of well-trained, skillful, and Christian nurses. They found no small amount of suffering occasioned by the ignorance and brutality of some of those entrusted with this duty. They also found many cases of grievous neglect, followed by fatal results in the instance of sick persons not in hospitals, through lack of ability to secure or pay for proper nurses. They at once set themselves to the establishment of a training-hospital for the instruction of a better class of nurses, after the same character as Florence Nightingale's noted institution in London. The Commissioners of Charities in the city, and the physicians of the hospital, quite heartily cooperated with them. They soon secured a handsome sum of money and have already taken a house in the city for this purpose. It is a very interesting experiment, which other cities will do well to imitate. Mrs. Dr. Henry Field, in her husband's paper, *The Evangelist*, of March 6, gives a full and very instructive account of this latest and most important effort on the part of the right class in the community, to reach the wants temporal, moral, and religious, of a too long neglected and suffering portion of the population of our cities. It bears "the marks of the Lord Jesus" upon its face, and will receive His divine benediction.

We have felt a sincere respect for the estimable and pious gentlemen who have lately met in convention at New York, for the purpose of securing a recognition of the Divine Being in the Constitution of the United States, but we have failed to receive a conviction of the importance, practicableness, or wisdom of the proposed scheme. No formal words in our national charter will make us any more Christian, or place us in better relations to the King of kings, or be in any wise conservative of our piety or morals, or stand as any compensation for the growing laxity of principle, and even viciousness of life in public places. We cannot make the State a propagandist of the Christian faith. It is only Christian as its subjects are such. Our defense from the possible national evil of an atheistic majority securing anti-Christian legislation, is the well-established principle that there can be no organic union between the Church and the State, and that the latter cannot legislate for or against the former. It defends in the use of all natural rights every Christian assembly, as indeed it does every other gathering, and our private homes; but it does not bare its sword for either the aggressive or defensive movements of its religious subjects.

This movement of individual Christians rather divides than concentrates religious efforts. Whole denominations, from their traditional sentiments and formal creeds, will stand opposed to the enterprise. There is no probability of a successful result to the efforts now honestly put forth. In the great common cause of public morals, we can all unite, Quakers, Baptists, and Jews, seeking the purity of ballot boxes, and the elevation of character in our magistracies. In the greater cause of the individual evangelization of our citizens, we can secure a wide harmony of action among Christian denominations; and these measures vigorously prosecuted, will go farther to place God in our Constitution and legislation than any formal amendment of our organic law.

In the collections to be gathered for the Annual Conference, let not the Preachers' Aid Society be overlooked. We asked a brother the other Sabbath, who a few years since broke down, having been one of the most active and popular preachers of his day, how he employed his time? "Thinking," was his comprehensive answer, in a

sad tone, and with an inexpressibly sad expression. It is all he can do. He cannot read or preach or work. He can only think. If it were not for a comfortable trust in the Divine providence, how painful the anticipation of the future before him (which he cannot keep from his thoughts), in reference to the simple question of a livelihood, would be. The care of faithful fathers in the ministry who have made our field of present service as desirable and grateful as it now is, of the godly widows who shared more than equally the severest temporal burdens of the itinerant, of the sick young brethren, and of the orphan children, is the sacred trust reposed in a Church established by their labors. No denomination in this country makes better provision for its worn-out men than ours; but with all this, there are many hours of painful physical and mental suffering that might readily be relieved by the Church, at a slight individual sacrifice. Our Preachers' Aid Society must not wait for applications from the superannuated. The most deserving and suffering are often the silent ones. Look them up, and let them be comforted by the free-will offerings of a loving communion.

The natural tendency of any lax movement against the sanctity of the Sabbath develops itself even earlier than we supposed it might. We did not doubt that it was an entering wedge to the entire abrogation of all the statutory defenses of the peace of the day of rest and worship. The debate last week in the "Liberal League" shows the large end of the wedge, of which the opening of the library was the splitting entrance. *The Advertiser* thus reports the substance of two speeches:

"The Rev. Dr. Bartol said that his sympathies were with those who desire a repeal of the Sunday law. Some say they want the slumbering power of the law. But he did not believe in artificial duties or in artificial sins. Just so much as you give of attention to an artificial duty, so much you detract from the real duty. To worship on the first day of the week is intrinsically an artificial duty. But no one wants to abolish worship, as has been said. It cannot be abolished. He would advocate the free expression of the sentiment in regard to the Sunday law. He was not afraid that we would abolish religion or religious sentiment by abolishing the Sunday law. Every law that does not express the public sentiment is a deadly injury to the good law. Keeping a dead law in existence is like the old-time and terrible punishment of binding a dead body to a living body. If a sword that was once used for slaying every day, is now hung up and used but once a year, it is none the less deadly. Shall we keep the sword there still? No. We should throw it away. He would have no law requiring persons to spend Sunday in any particular way, or which will prevent them from doing anything not in the nature of a crime.

"R. H. Ranney said that a previous speaker had spoken of the way in which Sunday was observed in Cincinnati, and said that he would prefer the Puritan Sabbath. He would like to know what is done there on Sunday. If it is wrong, it should be prohibited on every day in the week. He advocated placing Sunday on the same footing as our legal holidays, and he thought no more work would be done on Sunday than on holidays."

How many gems of thought and expression, richer than those already gathered by our predecessor in his life of Father Taylor, are treasured in the memories of his friends. Here is a fresh one: The following remarks, committed to paper immediately by one who heard them, were made by Father Taylor about eight years ago, at a prayer meeting in Dr. Robbins' Church, Boston. "My people," said Father Taylor, his eye flashing fire, his countenance aglow with fervor, and his frame quivering from head to foot, "My people know nothing of the green places of the earth on which you tread, nothing of your elegance and luxury, and yet God loves them as well as He loves you. My people as you know are the weather-beaten children of the sea. They were born in hurricanes, their faces are cast-iron, and their food thunder and lightning, and yet when their hearts are touched by the Holy Spirit they become as tender as young mothers."

*The American Missionary* for March contains a fine woodcut of the new Jubilee Hall connected with Fisk University, which is now in the process of building. The work is to be paid for by the interesting company of Jubilee Singers now with us, and about to make a European trip. They have already raised \$20,000 for this purpose. \$50,000 additional, which they have little doubt of raising, will be required to complete the noble enterprise. The appearance of the immense edifice in the picture is very striking. We doubt not that the plaintive voices of these sweet singers will be as effectual in building up the walls of this college, as the rough horns of the Hebrews were in throwing those of Jericho down. They will create a new sensation in England, and will return with some of the money that fortunate Englishmen have lately gathered up from American audiences by their lectures and reading.

Mrs. Talbot, widow of the late Hon. M. J. Talbot, and the honored and beloved mother of Dr. M. J. Talbot, of the Providence Conference, died at East Machias, Maine, March 12. She has long been known for her hospitality to the Methodist ministers of Eastern Maine, though herself a member of the Congregational Church for a half century. Two of her sons are ministers. Dr. Talbot, and another who is pastor of a Congregational Church in New Hampshire. During a union of sixty years with her husband (whom she survived four years), they had no death

nor serious illness in their family; and all their eight children are now living, with many grandchildren and several of the fourth generation. She was in her ninetieth year at the time of her death.

We have been honored with the acquaintance of Mr. George S. Boutwell, the newly elected Senator, to fill the vacant chair of Mr. Wilson, for a quarter of a century, and can heartily rejoice in his election to his high position, although we fear his place at the head of the treasury department, for resolute honesty, faithfulness, and intelligence, can hardly be supplied. Mr. Boutwell has been a politician from instinct and choice; he is a scholar of no ordinary cultivation in many branches, although without a liberal training, from the love of learning, and the most earnest pursuit of it; he is a statesman from careful thought and study in the occupation of public offices for thirty years, and he is a man of high moral character, having carried his reputation unblemished through his long political course. Massachusetts is now bravely and nobly represented at Washington in her Vice President, her grand senior Senator, her new member of the senatorial body, and her excellent representatives.

*The Era* of last week contains Dr. Fulton's very characteristic discourse, which has awakened so much newspaper criticism, in answer to Mr. Murray's Music Hall sermon upon the impotency of evangelical preaching to reach the wealthy classes in the city. If this work of converting rich and learned men does really depend upon the intellectual and esthetic power of the preacher, the Park Street orator may not be far from the truth in his incisive and uncompromising characterization of his peers in the municipal pulpit. If, however, success is not by might nor by power, but of God's Spirit, then the outright, downright, positive, and unpolished sentences of the Temple Doctor, have a good foundation in Scripture, as they have been often confirmed in the world's history.

We notice that Hon. J. W. Foster, well-known for his connection with the railroad interests and land agencies of the West, and for his scientific papers which have been widely circulated through the press, has been nominated, for U. S. Minister to Mexico. He was a student in his early days at Wilbraham, being of Massachusetts origin, and has, at reunions since, renewed his acquaintance with the always pleasantly remembered scenes of this venerable academy. He was several years at Middletown, but did not graduate. We should judge that a better nomination could hardly be made. He will enter upon this interesting field with the tastes of a scholar, and with the good sense of a business man of wide experience.

We have just received two particularly interesting letters from Bishop Haven. His private note is dated February 21, in Mexico. In it he says:—

"The work drags slowly here, but surely, I trust. I hope to complete my purchases next week, and to start for the North through the country. It is risky, but I've heard of risks so long that I have become used to them. I've been in lots of dangerous places so far, yet without harm. 'Man is immortal till his work is done.'"

We are happy to record the Bishop's opinion of the present form of the *HERALD*:—

"I got the *HERALD* for the 9th, no other yet, though I expect there are some here which I shall get to-day. It looks well in its new dress, and I am almost ready to sell out, though I die hard."

Our warm-hearted and earnest brother, Rev. J. W. Jackson, who has won for himself so high a place in the regards and affections of his New England brethren during the year of his labors in Hanover Street Church, has been recalled by a very heavy vote of his former Conference (the Philadelphia) to his old scene of service. He is to preach in the 40th Street Church of the city of Philadelphia. He carries with him the sincerest wishes of his many friends here for his success in his familiar field of labor.

*The Christian Leader* of New York came to us last week in half its usual size, having suffered in a late fire; but it is as full as ever of spirit, and asks no special sympathy for its losses. Barring its doctrinal views, which, if ours are right, are fatally wrong, but which are always presented with manly frankness, it is one of the brightest of the exchanges coming to our office. We trust it will soon reach its full stature again, and recover its temporary losses.

Philip Phillips, accompanied by Mrs. Phillips, reached New York from Europe on Friday morning last, and left the same evening for Western New York, where they hope to enjoy a few days' rest with family friends. His health during his prolonged absence has been good, except that for two or three weeks past he has been suffering severely with a felon on a finger. His singing tour in England was a continued ovation, and on leaving he had received four hundred invitations—more than he could respond to.—*Christian Advocate*.

Remember the literary and musical entertainment at Tremont Street Methodist Episcopal Church in this city, on Thursday evening, March 20, with Rev. Mark Trafton's poem. Tickets 50 cts. All the proceeds for the Woman's Foreign Missionary Society.



**WESLEYAN ACADEMY**  
WILBRAHAM, MASS.  
Seminary for ladies and gentlemen. Course  
study, four years. Special attention given to  
reading students for college and scientific schools.  
Superior advantages in Music, Fine Arts,  
Business Studies, Spring Term of fourteen  
commences Mar ch 15. E. COOKE, Principal

**Providence Conference Seminary**  
EAST GREENWICH, R. I.  
Spring Term opens Monday, March 24, For  
information address THE PRINCIPAL



HAGAR AND ISHMAEL.  
GENESIS XXXI. 14-20.

A long time ago, in a wilderness wild,  
There wandered away a mother and child,  
The trees were their shelter, the earth was  
their bed,  
Their refreshment, a "bottle of water and  
bread."

There was a weary land, of sultry heat,  
That parched the lip, and fevered the cheek;  
Where water was precious, and life was given,  
To sustain the life that is sent from heaven.

A mother's love, we may well believe,  
The larger share for her child would leave;  
Then think of her terrible grief and despair,  
When he asked for a draught, and no water  
there.

"Under a shrub," her boy she lay,  
And "over against him" fled away;  
And cried aloud in her sorrow wild,  
"Let me not see the death of the child!"

But the voice of the Lord descended on high,  
To the God who dwells in the raven's cry;  
And "His angel" said to the mother there,  
"Fear not, for the Lord has heard thy  
prayer."

"God opened her eyes," that she might see  
"A well of water," sparkling and free!  
"She filled the bottle," and gave to the lad;  
He was saved alive, and her heart was glad.

From our Father's house we all are sent,  
And grievous the days of our punishment;  
But in darkest hours we will think this,  
In a weary land where no water is,  
"A fountain is opened," and flowing free;  
"If any man thirst let him come to me!"

MARY ABBEY.  
CAMBRIDGEPORT, March 4, 1873.

## THE SUNDAY SCHOOL.

Sunday, March 20.  
GOLDEN TEXT FOR THE FIRST  
QUARTER.

"For whatsoever things were written  
sometime, were written for our learning,  
that we through patience and comfort of the  
Scriptures might have hope." Rom. xv. 4.

## TOPICS AND GOLDEN TEXTS.

LESSON 1. GOD THE CREATOR OF ALL  
THINGS BY JESUS CHRIST. . . . "In the  
beginning was the Word, and the Word was  
with God, and the Word was God.  
All things were made by Him." John i. 1-3.

LESSON 2. MAN'S GLORY AND HONOR IN  
THE EARTHLY PARADISE. . . . "Thou  
crowned him with glory and honor, and  
didst set him over the works of thy hands."  
Heb. ii. 7.

LESSON 3. RUINED BY SIN, REDEEMED  
BY CHRIST. . . . "As by one man's  
disobedience many were made sinners, so  
by the obedience of one shall many be  
righteous." Rom. v. 19.

LESSON 4. TRUE AND FALSE WORSHIP.  
. . . . "Ye are come . . . to Jesus, the  
Mediator of the new covenant, and to the  
blood of sprinkling that speaketh better  
things than that of Abel." Heb. xii. 24-26.

LESSON 5. SALVATION THROUGH FAITH.  
By faith Noah, being warned of God of  
things not seen as yet, moved with fear,  
prepared an ark to the saving of his house."  
Heb. xi. 7.

LESSON 6. THE COVENANT OF A FAITH-  
FUL GOD. . . . "I do set my bow in the  
cloud, and it shall be for a token of a  
covenant between me and the earth." Gen. ix.  
13.

LESSON 7. SINFUL AMBITION DEFEATED.  
. . . . "He hath scattered the proud in the  
imagination of their hearts." Luke i. 51.

LESSON 8. FAITH IN THE COVENANT  
PROMISES OF GOD. . . . "He staggered  
not at the promise of God through unbelief;  
but was strong in faith, giving glory to God."  
Rom. iv. 20.

LESSON 9. THE JUST JUDGMENT OF GOD.  
. . . . "How shall we escape if we neglect  
so great salvation?" Heb. ii. 3.

LESSON 10. OBEDIENCE BETTER THAN  
SACRIFICE. . . . "And Abraham said, my  
son, God will provide himself a lamb for a  
burnt offering: but they went both of them  
together." Gen. xxi. 8.

LESSON 11. FORGOTTEN BLESSINGS CAN-  
NOT ALWAYS BE REGAINED. . . . "And  
Esaú said unto his father, Hast thou not  
blessed me, my father? bless me, even now  
also. O my father, And Esaú lifted up his  
voice, and wept." Gen. xxxiii. 38.

LESSON 12. GOD'S PRESENCE OUR PARADISE.  
. . . . "And he saith unto him, Verily,  
verily, I say unto you, Hereafter ye shall  
see heaven open, and the angels of God  
ascending and descending upon the Son of  
man." John i. 51.

## Review of the Quarter's Lessons.

FROM THE SUNDAY-SCHOOL WORLD.

The book was given to the Hebrews who  
were made a distinct people to keep them  
from the "lords many and gods many" of  
human fancy. It begins with showing that  
there is one Lord, Maker of all, ruling over  
all by right of creation. He makes the  
heavens and the earth. There is nothing  
made by any other. There is no place to  
be filled by any other. Heathenism, even  
when refined, made gods of natural objects,  
Sun, moon, stars, and many inferior crea-  
tures, were deified. Probably men often  
put a part for the whole, and worshipped  
nature as God. But in this book God is a  
Person, distinct from nature—the maker  
and owner of it. This divine Person is  
coming to His works in the garden, before  
the flood, to Noah, to Abraham, and the other  
patriarchs. The Being whom men are to  
worship is One who "can create" and "who  
can destroy" what men call nature.

But he is not remote, without feeling, cold  
and inexorable, like the "fate" of the Greeks  
and Romans. He is a Father. He loves,  
pities, helps, provides—the seed of the  
woman, the ark for Noah, the wife for  
Lot, the lamb for Isaac, the wife for him,  
and all that Jacob needs. This divine Fa-  
ther is God of Providence (from *providere*).  
It is not law that governs, but God. (Thus  
state the folly of supposing law to rule, by a  
city in the hands of a mob, the authorities  
blind or incompetent, the laws excellent, but  
no one to put them in force. What can law  
do? It is so much writing on paper or parch-  
ment. There must be will and force to carry  
it out, or we have anarchy.)

And this God is just, hates sin, expels  
man from the garden, drives out Cain,  
drowns the world, overthrows Sodom, and  
even when his own people do wrongly, like  
Isaac, or Lot, or even him as well as judg-  
ment. The seed promised, the coats of skins,  
the deliverance of Noah, the call of Abrah-  
am, and the warning to the cities of the  
plain, are the evidences of slowness to anger  
and tenderness of mercy.

For the Redeemer is here even in Genesis  
—the "seed of the woman," the "seed of  
Abraham," here in burnt-offering and sacri-  
fice, on Abel's, Noah's, Abraham's altars.

And the Holy Ghost is here, as early as  
Gen. i. 2; man is made "in our image." This  
Spirit strives with man (in Gen. vi. 3). It is  
a mistake to imagine that the New Testa-  
ment only reveals the Holy Ghost. Why  
should Christ say to Nicodemus, "Art thou  
a master in Israel, and knowest not these  
things?" If they could not be learned from  
the Old Testament, which alone Nicodemus  
possessed?

Even in Genesis we learn to give "glory  
to the Father, Son, and Holy Ghost;" the  
grace of Jesus, the love of God, and the  
communion of the Holy Ghost" are even  
here.

And all needed; for man is from the fall

downward just what we see him to be now.  
No definition of sin is given. The time for  
defining comes later, when men begin to  
argue and refine in their own favor (see John  
iii. 4). Here we see sin being done. It  
may learn its nature and its properties. It  
is unbelief of God. It is rebellion. It is be-  
lief of the devil. It is in little things—fruit  
—but the principle of it is the same in things  
little and great.

Its tendencies are here, too, actually before  
our eyes. It brings felt guilt, divides be-  
tween God and man, inspires the "fear that  
hath torment," gets man to hide from God.  
It kills not only godliness, but manliness,  
makes Adam a coward, evading, shifting  
blame on "the woman" (Gen. iii. 12). It  
brings unrequited toil, sorrow, and suffering,  
tells on the very ground, lets loose a curse  
on all it affects. It divides man from man—  
brother from brother (Cain and Abel)—and  
brings strife into families (Lamech and his  
wives), and makes all flesh corrupt. It con-  
ducts to scorn of parents, drunkenness, war,  
and every foul crime. And "it bringeth  
forth death" on body and soul. All this  
may be learned of sin, in the history of Eden,  
the flood, and the cities of the plain.

But there is hope for man. The tempter  
shall be "bruised." God has not cast off for  
ever. Man can come to God—can pray, and  
God will hear. He may even intercede  
for others, as Abraham for Sodom. The  
Lord will give his angels charge over his  
people (Jacob at Bethel), and will receive  
offerings at his servants' hands. They can  
consecrate themselves to Him, and He will  
accept them and become their God. Even so  
He teaches again and again in this  
first book of the Pentateuch. There is a  
Gospel of Genesis, that was made known  
more than once to all the race, and in point  
of fact was known to all at two momentous  
periods—in the family of Adam and of  
Noah. See how this knowledge was lost in  
Rom. i. 21. The loss was through man's  
fall.

Here are some young friends of  
mine were to have a holiday. There  
were bright and happy faces around  
the breakfast-table that morning, and  
each one of the boys—four in number  
—told what he thought "the best  
thing" they could do in order to have  
a good time.

One said, "Don't you think we de-  
serve a little spending money to-day,  
papa?"

"Well, yes, boys, I think you do  
need a little; how much would you like  
to see?"

"I want to see all these faces as  
merry to-night as they are this morn-  
ing."

One boy placed the desired sum as  
low as ten cents, another said twenty,  
the third twenty-five, and the fourth  
thirty-five cents about right.

Their father, Mr. Jackson said:  
"Well, my sons, let it be fifty cents  
apiece, on condition that if I ask, you  
will not hesitate to tell me how you  
spent it."

The two youngest, and the eldest  
one, received their fifty cent pieces  
with a polite bow, and a "thank you,  
sir;" and Frank, the eldest but one,  
had two pieces given him by mistake.

His father not noticing that he took two  
from his wallet at once, Frank, we  
are sorry to say, knew that he had re-  
ceived double the amount of either of  
the others, but his first impulse was to  
conceal the fact, and the confusion and  
guilty feeling arising from hiding  
what was unknown to the rest, made  
him forget to thank his kind father,  
until reminded of it by his youngest  
brother.

He did not say that he had only fifty  
cents, but his actions plainly told that  
he would have them believe he had no  
more; so by his efforts to deceive them  
he acted a lie; and if I should tell you  
how much he had to deceive by word  
and deed, before the day was over, in  
order to conceal his guilt, you would  
see how much more pleasing in the  
sight of God, and his family, his con-  
duct would have been, and how much  
sorrow he would have been spared  
—if he had possessed true courage  
enough to make him say: "Father,  
you have given me two pieces of  
money, take this one back."

The other boys handed their money  
to each other; made their comments  
about the printing and coloring, and  
asked their father about the manner of  
engraving bank bills, difficulty of coun-  
terfeiting them, and other boyish ques-  
tions.

One of them said, "Frank, hand  
over your pocket-book, and let us see if  
yours is the same," he replied, —  
"I can't stop now;" and hurried  
from the room.

His brother said, "What has come  
over Frank, he has been in a 'brown  
study' ever since papa gave him the  
money. I guess he is planning what  
to do with it."

They made their plans, and changed  
their minds a dozen times, and then  
asked their mother to tell them how to  
spend it, but she said, —  
"I do not want to advise you, for I  
think you boys know better than I do."

The day passed, evening came; the  
young people returned from their  
sports, and the family gathered around  
the tea-table. The boyish faces were  
less bright than in the morning; but  
their parents did not worry them by  
speaking of the change, for they knew  
that such a holiday was enough to make  
boys tired, if they had ever so good a  
time; but to a careful observer, one  
face there bore marks of something  
more than fatigue; there were signs of  
heart weariness, and a sense of guilt  
in Frank's soul, of which he needed to  
repent.

Mrs. Jackson had prepared a good  
supper for them, of just such things as  
her boys always said were "first-rate,"  
and one who has never seen four boys  
eat after a holiday, would have thought  
their mother was expecting a small  
regiment to partake of the provisions;  
but just as she anticipated, they did  
justice to her efforts, all except Frank,  
who said when urged to eat his usual  
allowance, that he had "a headache."

In the evening the boys told stories,  
played games, and ate peanuts and  
candy, of which articles they must have  
had a good supply.

About nine o'clock Mrs. Jackson put  
away her work-basket; her husband  
threw down the newspaper, and said:

"Now boys, I wish each one of you  
to tell me about your 'good times' to-  
day, and what you did with your  
money, if indeed you had anything left,  
after buying all the nuts and candy you  
have been at work on this evening. I  
believe I will begin with the youngest.  
I suspect you feel a little sleepy, don't  
you, Charlie?"

A slight yawn, a gape, and a moder-  
ate, "No sir," proved that his father  
was about right; but he brightened up,  
and began his story very willingly, in  
this manner: —

"I only spent half of mine, ten cents  
for candy, and fifteen cents for a new  
whirl for my rabbit cage."

"Very good; but what about the  
other twenty-five? did you think you  
would leave it in your pocket, so you  
could feel rich?"

"No, sir; I gave it to my Sunday-  
school teacher to put in the mission  
box."

"Well done my little man; if you  
have cheerfully made an offering to the  
Lord, you know better than any one  
can tell you, that such gifts to Him will  
bring you joy."

"Now next youngest; Master James,  
How much did you get from your  
money?"

"I bought a bag of candy, some  
peanuts, and a lot of torpedoes—"

"Let me see them?"

"I can't sir; they are all gone. The  
torpedoes I used up in a few minutes.  
I had some help about eating the pean-  
uts and candy."

"Fortunate for your stomach, my  
child. It would have been too much to  
expect one boy to eat them all. Do  
you feel satisfied with the way you  
spent your funds?"

"No, sir, I don't; I feel kind of sick,  
and with the sweet meats were where  
they came from."

"Now Frank let us hear from you."

"I bought a top, some candy, and  
some marbles and—"

"And what," said his father. "I  
did not think you could buy more than  
that with fifty cents, could you?"

"No, sir, that was all; they cost me  
just that."

"Have you had a good time out  
of it?"

"Yes, sir, first rate," and he tried to  
brighten up after falsehood number  
two, but it was no use. What a mis-  
take he had made! and he wondered if  
he should ever get so it wouldn't worry  
him any more.

"Now Frederick, my son, you are  
the eldest, let us hear from you."

"I bought a knife. See, isn't it a  
'tip top' one?"

"I was just wondering if one of my  
boys wasn't 'Yankee' enough to buy a  
jack-knife. Make a good use of it, my  
lad, and just remember that you have  
something to do besides whittling and  
making chips. When you begin to cut  
away at a piece of wood, try to make  
something of it, instead of leaving a  
pile of splinters wherever you go, and  
nothing else to show for dulling your  
knife."

After a few moments Mr. Jackson  
said, "let us kneel now in prayer, and  
give thanks for all our blessings, and  
ask forgiveness if we have sinned  
against God, who will graciously par-  
don all our transgressions, if we repent  
of them."

Very tenderly and lovingly the father  
prayed for each of his sons, saying,  
"If any of these dear boys have broken  
one of thy commandments this day, O  
Lord forgive them, lead them to con-  
fess it to Thee at once, and receive par-  
don as another sin be added to the  
number."

All but Frank rose from their knees  
feeling cheered and comforted, as they  
always did by their father's voice in  
prayer; but their brother remained  
with head bowed, sobbing violently.

"Father, come here," he said, "I  
have sinned to-day, there has been no  
rest for me; shall I tell you about it?"

"Tell God first, my child; it is Him  
that you have wronged. Ask Him to  
forgive you."

Frank was humbled and penitent  
then, and said sincerely, "O Lord for-  
give me, thou hast known it all day,  
take this load of guilt from my heart,"  
and his heavenly Father heard and an-  
swered; the burden was lifted, and  
with a face shining through his tears,  
he stood up and said: —

"He forgives me, will you forgive  
too, papa?"

"Yes, my son, and I thank God that  
He gave you strength to confess your  
sin to-night."

Frank kissed his mother's tearful face,  
and then begged his brother to forgive  
him for the many times he had deceived  
them during the day; after which he  
"sat down and told them the story of the  
"extra half dollar," and showed a  
package of "dime novels," which his  
father had once forbidden him to read,  
and said: —

"You may burn these, they were  
purchased with the stolen money, and  
I thought I could keep them out of your  
sight. I don't want to see them any  
more. I haven't had a good time to-  
day, my holiday is just beginning now.  
I can go to bed feeling happy if I could  
see those books in the flames."

One by one, his father put them in  
the grate, and while gazing at the ashes  
of his mispent stolen money, Frank  
made many good resolves, which we  
hope he kept, and never again forgot  
that Jesus said, —

"If ye love me, keep my command-  
ments."

Miss Hosmer's monument to Miss  
Falconer, a young English lady who  
died in Rome, has been placed in the  
Church of St. Andrea delle Fratte, in  
that city, and is the only sculpture by  
an American artist to be found in any  
of the Italian churches.

## THY KINGDOM COME.

Thy kingdom come.  
I heard a cry "The wilderness,  
The solitary place,  
Shall yet be glad for Him, and He shall bless  
(Thy kingdom come) with His revealed face  
The forests; they shall drop their precious  
gum,  
And shed for Him their balm; and He shall  
yield  
The grandeur of his speech to charm the  
field.

Then all the soothed winds shall drop to  
listen,  
(Thy kingdom come),  
Comforted waters waxen calm shall glisten  
With bashful trembling beneath His  
smile;

And Echo ever the while  
Shall take, and in her awful joy repeat  
The laughter of His lips—(Thy kingdom  
come);  
And hills that sit 'part shall be no longer  
dumb;

No, they shall shout and shout,  
Rejoicing their lovely loyalty along the dewy  
plain.  
And valleys round about;

And all the well-contented land, made sweet  
With flowers she opened at His feet,  
Shall answer; shout and make the welkin  
ring,  
And tell it to the stars, shout, shout, and  
sing;

Her cup being full to the brim,  
Her poverty made rich with Him,  
Her yearning voiced to its utmost song,  
Lift up thy voice, O earth, prepare thy song,  
Lift up, O earth, for He shall come again,  
Thy Lord; and He shall reign, and He shall  
reign,  
Thy kingdom come?"

— Jean Ingelow.

## The Family.

## AN EXTRA HALF DOLLAR.

Not long ago some young friends of  
mine were to have a holiday. There  
were bright and happy faces around  
the breakfast-table that morning, and  
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—told what he thought "the best  
thing" they could do in order to have  
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One said, "Don't you think we de-  
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conceal the fact, and the confusion and  
guilty feeling arising from hiding  
what was unknown to the rest, made  
him forget to thank his kind father,  
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away her work-basket; her husband  
threw down the newspaper, and said:

"Now boys, I wish each one of you  
to tell me about your 'good times' to-  
day, and what you did with your  
money, if indeed you had anything left,  
after buying all the nuts and candy you  
have been at work on this evening. I  
believe I will begin with the youngest.  
I suspect you feel a little sleepy, don't  
you, Charlie?"

A slight yawn, a gape, and a moder-  
ate, "No sir," proved that his father  
was about right; but he brightened up,  
and began his story very willingly, in  
this manner: —

"I only spent half of mine, ten cents  
for candy, and fifteen cents for a new  
whirl for my rabbit cage."

"Very good; but what about the  
other twenty-five? did you think you  
would leave it in your pocket, so you  
could feel rich?"

"No, sir; I gave it to my Sunday-  
school teacher to put in the mission  
box."

"Well done my little man; if you  
have cheerfully made an offering to the  
Lord, you know better than any one  
can tell you, that such gifts to Him will  
bring you joy."

"Now next youngest; Master James,  
How much did you get from your  
money?"

"I bought a bag of candy, some  
peanuts, and a lot of torpedoes—"

"Let me see them?"

"I can't sir; they are all gone. The  
torpedoes I used up in a few minutes.  
I had some help about eating the pean-  
uts and candy."

"Fortunate for your stomach, my  
child. It would have been too much to  
expect one boy to eat them all. Do  
you feel satisfied with the way you  
spent your funds?"

"No, sir, I don't; I feel kind of sick,  
and with the sweet meats were where  
they came from."

"Now Frank let us hear from you."

"I bought a top, some candy, and  
some marbles and—"

"And what," said his father. "I  
did not think you could buy more than  
that with fifty cents, could you?"

"No, sir, that was all; they cost me  
just that."

"Have you had a good time out  
of it?"

"Yes, sir, first rate," and he tried to  
brighten up after falsehood number  
two, but it was no use. What a mis-  
take he had made! and he wondered if  
he should ever get so it wouldn't worry  
him any more.

"Now Frederick, my son, you are  
the eldest, let us hear from you."

"I bought a knife. See, isn't it a  
'tip top' one?"

"I was just wondering if one of my  
boys wasn't 'Yankee' enough to buy a  
jack-knife. Make a good use of it, my  
lad, and just remember that you have  
something to do besides whittling and  
making chips. When you begin to cut  
away at a piece of wood, try to make  
something of it, instead of leaving a  
pile of splinters wherever you go, and  
nothing else to show for dulling your  
knife



# The Farm and Garden.

PREPARED FOR ZION'S HERALD.

## A VARIED DIET FOR POWLS.

There are no animals more omnivorous than fowls; fish, flesh, herbs, and grains being devoured by them with equal relish. We say equal, for though they commonly pounce upon meat with greater avidity than upon grain, this is generally because it affords a rarity, and a flock kept for awhile almost entirely on animal food, will show the same greed for a few handfuls of corn.

Now, those animals accustomed to use a varied diet should not be confined to an unvarying one. There are, indeed, some species which are naturally limited to one or a few kinds of food. Thus, cattle do well enough, although kept month after month on grass alone, and a tiger will thrive with nothing but lean meat upon his bill of fare. But with other animals, as with the human race, for instance, the case is different, for no person can maintain the highest efficiency when confined to one article of food. No matter how fond we may be of a particular dish, we lose relish for it when allowed nothing else for a number of consecutive meals, and the intense craving for variety indicates as its source something more than mere appetite. It gives evidence of real necessities of the system which are constantly varying with the changing circumstances of weather, employment, and other conditions.

The fondness for variety shown by fowls is as significant of real needs as we have found it to be in ourselves. In purveying for them, a judicious variety, selected from the three general divisions—fresh vegetables, grain, and animal food—is at all seasons absolutely necessary for young and old, in order to make them perfectly thrifty. True, they will not starve on hard corn and water, neither will they pay a profit so cheap. — *The Poultry World.*

## CHEAP POULTRY-TRAP.

Set posts firmly in the ground, six feet high, eight feet apart. Take No. 9 wire, and stretch from post to post, under fastening with staples made of wire driven into posts. Place three wires one inch apart, one foot from the ground; another three at three feet ten inches from the ground; another three at top of posts. Take common laths and weave in, leaving three inches space between sides of each. This makes the fence four feet high. Then take other laths, picket one end, and chamfer the other like a chisel blade, and interweave among the top wires; then above the chamfered edge down beside the top of the bottom lath, lapping under wires two inches. This makes a cheap, durable, pretty fence, that is seven feet and ten inches high, and four feet wide. Wires should be left somewhat slack, as interweaving the laths will take it up. — *J. W. LANG, in the Poultry World.*

## RULES FOR THE CARE OF SHEEP.

The general agent of the American Emigrant Company gives the following:

1. Keep sheep dry under foot with litter. This is even more necessary than roofing them. Never let them stand or lie in mud or snow.
2. Take up lamb rams early in the summer, and keep them until December 1st, following, when they may be turned out.
3. Drop or take out the lowest bars, thus saving broken limbs.
4. Count every day.
5. Begin graining with the greatest care, and use the smallest quantity at first.
6. If a ewe lose her lamb, milk her daily for a few days, and mix a little milk with her milk.
7. Let no hog eat with the sheep, in the spring.
8. Give the lambs a little mill feed in time of weaning.
9. Never frighten sheep if possible to avoid it.
10. Sow rye for weak ones in cold weather if you can.
11. Separate all weak, or thin, or sick, from those strong, in the fall, and give them special care.
12. If any sheep is hurt, catch it at once and wash the wound; and if it is fly-time, apply spirits of turpentine daily. If a limb is broken bind it up with splinters tightly, loosening as the limb swells.
13. Keep a number of good bells on the sheep.
14. Do not let the sheep spoil their wool with chaff or burrs.
15. Cut tag-locks in early spring.
16. For scours give pulverized alum in wheaten bran; prevent by taking great care in changing dry for green food.
17. If one is lame, examine the foot, clean out between the hoofs, pare the hoof if unsound, and apply tobacco with blue vitriol, boiled in a little water.
18. Shear at once any sheep commencing to shed its wool, unless the weather is too severe, and save carefully the pelt of any sheep that dies.
19. Have at least one good word by you for reference. This will be money in your pocket.

## The Secular World.

The German settlers of Minnesota are talking of emigrating to a warmer climate.

It cost the National Treasury \$916,555.50 to print the Congressional Globe for the second session of the last Congress.

A minister has been sent from Guatemala to Mexico to negotiate a trade and extradition treaty with the latter republic.

There have been 251 earthquakes in New England since June, 1868. Capen says that we are entering another earthquake period.

A young girl at Bethlehem, Pa., recently had one of her eyes knocked completely out of its socket by a snowball.

Portland, Me., hereafter will receive and send its New York mails direct, without passing through the Boston post office.

Another factory is being built in Biddeford, Me. It is to be 274 by 75 feet, four stories high, and is to lap on Mill No. Three in the corporation block.

The City Council of Charleston S. C., has invited President Grant to visit Charleston, and appointed a committee to arrange the details of reception.

The Ohio prohibitionists have nominated Gideon T. Stewart, of Huron, for Governor, and W. H. Foster, for Lieutenant Governor.

The bill to remove the police justices of New York city was favorably reported in the Assembly recently. It gives the power of appointment to the Mayor and judges of the Superior Court.

There is a woman at Duluth who weighs three hundred and sixty pounds. At a little distance it is difficult to tell which is the larger of the two, the town or the woman.

The Lake Shore & Michigan Southern Railroad, operating 965 miles of road, and employing 18,000 workmen, will probably make permanent the measure of time, for the time since, of stopping all freight trains on the Sabbath.

Two of the leading hotels in St. Paul, the other day, refused to entertain Fred Douglas because he is a colored man. A practical demonstration against the proprietors, was made by the legislators, seventy-five of whom left, and took rooms in private houses.

The telegraph line, consisting of the steamers Great Eastern, Hibernia, Edinburgh, and La Plata, will sail the last week in May, from London, and it is expected the cable will be in working order before July. The cable will be laid to Halifax, and thence to New York. The Great Eastern has 2,587 miles of cable already on board.

## Obituaries.

Widow MARY W. BURNELL, a worthy and aged member of the Methodist Church in this city, died at her residence on the 14th of last May, aged about 78 years.

She was born in Meredith, N. H., and experienced the regenerating grace of God at the age of 14, under the ministry of Rev. Lewis Bates, by whom she was baptized into the Church.

Removing to Massachusetts, she was one of the first formed into a class in Wintthrop, by the Rev. Daniel Philmore, in 1817. Having removed to East Boston, she was one of the first united in the organization of the Methodist Church of which she lived a worthy and respected member till her final transfer to the Church triumphant.

Her husband, Joseph Burnell, was for years a class-leader, and his home in the old time was a home for the circuit preacher. In the later years of her life she was much an invalid, and her last sickness was painful, but patiently borne, in good hope of the "rest that remaineth for the people of God."

She was born in Lake Village, N. H., July 25, 1827, with perfect trust in the Lord Jesus Christ, ELIZABETH PLUMMER, wife of George W. Plummer, aged 27 years.

Sister Plummer early gave her heart to Christ, and it might be said of her, as of Elizabeth, "She walked with God, and was not for God took her." Sister Plummer was many friends through the loving Christian example which she exemplified.

She was a true and devoted wife, and a true and devoted mother. Her last hours were hours of extreme suffering, but notwithstanding this, her soul was filled with peace. Though the physical was racked with pain, yet the spiritual rejoiced with joy unspeakable, and full of glory.

C. W. TAYLOR.

Sweetly fell asleep to the arms of Jesus, Nov. 4, 1872, at North Scituate, Me., ANNA FIELD, aged 58 years.

Sister Field was about 30 years of age when she was converted to Christ, and she lived in the love of Christ's atonement. For more than half a century she was a true and devoted wife, and a true and devoted mother.

It was the Father's good pleasure to afflict her with more than ordinary severity. For two long years she was afflicted with a most malignant tumor on the neck, which was removed by the skillful hands of a surgeon.

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above the confusion of the raging elements, and entered that peaceful home.

"Where no storm ever beats on the glittering white of the eternally roll."

Such sudden exchange of time for eternity is indeed a solemn thing to think of, and admonishes the living. "Be ye ready, for ye know not the day nor the hour when the Son of man cometh."

W. H. S.

Died, in Patten, Me., Dec. 25, 1872, Mrs. ELIZABETH STURTEVANT, wife of Elbridge D. Sturtevant, aged 58 years.

Sister Sturtevant experienced religion when residing at South Paris, under the united labors of Rev. Mr. Downing and Father Cannon;—as she delighted to designate that earnest and devoted minister of the gospel of Christ. Thirty-two years since she migrated with her husband to Patten, then a wilderness; and during these years has labored to establish and sustain Methodism, always being identified with the Church of Christ. Her remarkable and unprecedented success which has attended its application in the cure of the aged, and calls for a trial and close investigation of its properties.

It never fails, while there remains sufficient life to restore a natural and healthy action to the capillary system, and the circulation of the blood. By this means a controlling power is raised over the morbid and diseased action of the system, and the human frame; every bone and muscle, vein, nerve, and artery, are brought under the influence of its purifying and healing influence. Hence it cures as readily with internal as external diseases.

Numerous instances are on record where this remedy has restored health to patients so near the portals of the life beyond, that it was feared to produce any effect. Such has frequently been the case in inflammation of the bowels. No patient ever died with this disease where the Magnetic Ointment has been obtained.

For Indurated Glands, and all other swellings, the most complete remedy ever prepared. For Rheumatism of every kind, it is a sure cure. In ninety-nine cases out of a hundred, it will afford relief in the most distressing cases of Nervous Headache in thirty minutes.

For Nervous Diseases this medicine is of immense value. Affections of the Stomach, Dyspepsia, Languor, Lacerated Sore Throat, Bronchitis, Pleurisy, and all other affections of the Face or Breast, Burns, Scalds, Head, Scrofula, Salt Rheum, Erysipelas, Infantile Eruptions, Sore Feet, Sore Throat, and all other ailments, are cured by the use of Dr. Trask's Magnetic Ointment.

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## DR. A. TRASK'S Magnetic Ointment, FOR THE CURE OF INFLAMMATORY DISEASES.

Dr. Trask was engaged for twenty years in a course of experiments upon the medicinal properties and power of vegetables, separate and combined. At the age of seventy years he succeeded in presenting to the world as the result of his experiments, a combination of Vegetable extracts, the power of which in removing diseases, is unequalled in the annals of Medicine. His discovery consists in a combination of these powerful Vegetable Extracts with Electricity or Magnetism in the form of an Ointment. The remarkable and unprecedented success which has attended its application in the cure of the aged, and calls for a trial and close investigation of its properties.

It never fails, while there remains sufficient life to restore a natural and healthy action to the capillary system, and the circulation of the blood. By this means a controlling power is raised over the morbid and diseased action of the system, and the human frame; every bone and muscle, vein, nerve, and artery, are brought under the influence of its purifying and healing influence. Hence it cures as readily with internal as external diseases.

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# INSURANCE DEPARTMENT.

## THIRTIETH ANNUAL REPORT OF THE

### EQUITABLE Life Assurance Society.

120 Broadway, N. Y.  
JANUARY 1, 1873.

Net Cash Assets, January 1, 1873. \$15,017,715.63

RECEIPTS.  
Premiums - \$7,436,961.70  
Interest and Rents - 960,185.16 - \$8,397,147.86

DISBURSEMENTS.  
Claims by death and additions thereto - \$1,653,988.47  
Matured Endowments and additions thereto - 24,682.90  
Cash Dividends and Surplus Values - 1,963,608.18  
Annuities Paid - 4,010.41

Total paid to Policy-Holders - \$4,646,289.96  
Dividend on Capital - 7,852.00  
Reinsurance - 6,908.00  
Commitment Commissions - 66,956.10  
Commissions - 544,705.64

EXPENSES.  
Printing, Stationery, and Agency Expenses - 138,127.66  
Advertising, Salaries, and Office Expenses - 388,800.32  
Taxes and Legal Charges - 95,864.37  
Medical Examiners' Fees - 1,963.45  
Sundry Expenses (Exchange, Postage, etc.) - 62,229.24  
Profit and Loss - 8,070.74 - \$1,083,907.92

Net Assets (exclusive of Future Premiums) \$18,400,503.16

INVESTED AS FOLLOWS:  
Bonds and Mortgages - \$12,226,572.50  
Real Estate unencumbered, including purchases under foreclosure - 2,334,500.00  
Stocks created by the Laws of the United States - 709,330.37  
Stocks created by the Laws of the State of New York - 1,031,276.50  
Stocks of other States - 62,953.84  
Cash on hand, in Bank and other depositories - 1,031,276.50  
Other deposits (including cash in transmission, due prior to Jan. 1, 1873, and since received at New York Office and elsewhere) - 1,384,189.61  
Temporary Loans secured by Collaterals - 687,601.00

Actual Cash Investments - \$18,400,503.16  
Interest and Rents due and accrued - 138,529.70  
Premiums in hands of Agents and course of collection, supplies and other property - 318,311.00  
Deferred Semi-Annual and Quarterly Premiums for the year - 736,410.00  
Saves, Fixtures, Furniture, etc. - 307,558.29  
Total Assets, Jan. 1, 1873 - \$18,400,503.16

New Business in 1872 - 12,491 Policies, assuring \$51,911,079.

THE ASSETS ARE THUS APPROPRIATED:  
Total Liabilities, including reserve for reinsurance of existing Policies - \$17,074,563.63  
Capital Stock - 100,000.00  
Total Surplus (including Surplus on "Tontine Policies") - 2,025,939.53

From the above surplus of \$2,025,939.53 the Society has declared a reversionary dividend available at settlement of next annual premium to participating policies proportioned to their contribution to surplus. The cash value of such reversion may be used on settlement of premium, when the same becomes due.

General Agents.  
HENRY T. BLODGET, 70 State Street, Boston.  
WILLIAM COOK, New Bedford.  
C. L. COOK, Concord, N. H.  
ROBERTS & CLARK, 45 Exchange Street, Portland, Maine.  
JOSHUA NYE, Augusta, Maine.  
W. H. S. WHITCOMB, Burlington, Vt.  
E. G. MASON, Rutland, Vt.

The Secular World.

LATEST NEWS.

Pere Hyacinthe has begun to preach in Geneva to large congregations.

The finest business portion of Elyria, O., was destroyed by fire at midnight last Saturday; loss \$200,000.

A private despatch received at Cincinnati, O., last week, announces the death of Bishop McElvaine at Florence, Italy.

The Supreme Court has refused a new trial in McElvaine's case, and he will be hung on Friday, unless a stay of proceedings is granted.

The defeat of the Irish University Bill in the British House of Commons, on the 11th, was followed by the resignation of Mr. Gladstone.

B. F. Butler's plea before the District Court at Washington, for a new trial of O'Brien, the murderer of Samuel H. Cunningham, last July, has failed.

A shocking accident occurred at New Albany, Indiana, on Thursday evening last, three little children being run over by a switch engine, and one of them terribly mangled.

The agent of the ship Jennie Eastman, of Bath, Me., has received a cable dispatch from Sagua, announcing that she was totally wrecked on the Cay Verde, Cuba. The crew was saved.

Two murderers were executed in Illinois, on the 14th, George Driver, at Chicago, for shooting his wife, and John W. Osborne, at Knoxville, for the killing of Mrs. Matthews. Both confessed the crimes for which they were hanged.

The collision between the Governor and Lieutenant-governor of Nevada over the wardenship of the State Prison resulted on the 14th in the surrender of the latter official on an order from his superior, backed by a detachment of militia and a field-piece.

An outbreak at Lake City, Fla., last week, caused by a mob of disappointed office-seekers, revenging themselves upon the State officials, has resulted in the arrest of a number of the leaders.

Advices from Mexico show a rather stormy condition of affairs. A revolutionary outbreak is imminent in Oaxaca. The government has addressed a dignified reply to the British communication concerning the Honduras affair, saying that measures will be taken to guard against raids in the future, but that no indemnity will be paid. Religious fanaticism is rife, and a serious collision has occurred between the Protestants and Catholics.

The French people have at length obtained what they so much need, a constitutional government, adopted by the auspicious majority of 177, having the prestige of character as well as numbers. The impracticables are left out entirely in this vote, and the committee

of thirty are to be congratulated on having effected so judicious and satisfactory a compromise with Thiers and the Assembly. We shall await with hopeful solicitude the election of the initial legislative body, hoping that the heavy calamities through which the nation has passed will at least unite them on the only possible basis of their salvation from utter ruin.

WHAT THOSE WHO USE IT SAY - Your Hive Syrup and Tolu, or Honey Syrup, has proved itself the most reliable medicine for the purpose intended of which I have any knowledge. MILTON, WAYNE CO., Ind. DAVID G. KERN.

We consider your Hive Syrup and Tolu, or Honey Syrup, an excellent article, and can conscientiously recommend it to the public. THIELWA, Ill. See advertisement in another column.

WHO SAYS DR. MILLER'S MAGNETIC BALM CONTAINS MAGNETISM? Those who have used it for Colic and Bowel Complaints. See advertisement in this paper.

THE WORLD AND HIS WIFE have made up their minds that there is nothing under heaven so certain as a cure for a cough, cold, or difficulty of breathing, as *Hale's Honey of Horshorn and Tar*. The sale is over three thousand bottles per day. Crittenton's, 7 6th Avenue. Sold by all Druggists.

Pike's Toothache Drops cure in one minute.

BURNETT'S COCOAINE. - A single application renders the hair (no matter how stiff and dry) soft and glossy for several days. It is conceded by all who have used it, to be the BEST and CHEAPEST HAIR DRESSING IN THE WORLD. Prepared by JOSEPH BURNETT & CO., Boston, and for sale by dealers generally, at \$1.00 a bottle.

Messrs. Cushman & Brooks' very extended and exceedingly comprehensive advertisement in this issue, can hardly fail to attract the attention of our Lady readers. This House is noted for its fair dealings, and the excellent quality and style of its goods. As a large proportion of the goods advertised are of their own importation, they can be found at no other House in this city.

CHURCH BELLS. - Pioneer regiments in all directions send to our regiments their churches as incomplete without bells, as would appear from repeated calls upon the manufacturers of church bells. We learn that Menely & Kimberly, the enterprising and well-known bell manufacturers, of Troy, N. Y., have received orders from Utah, California, Nova Scotia, and Ceylon. More recently they have calls from New Mexico, Indian Territory, and South America. Their bells give great satisfaction to all who have been supplied.

Use the Eureka Machine twist and Eureka Button Hole twist. They will give perfect satisfaction.

In our advertising columns will be seen the advertisement of G. N. NOYES & CO., 151 Washington Street. They are offering rare inducements to all in want of Cloths, or Clothing, made to order in the very best style. All tastes can be gratified in shade and quality. Their stock embraces a great variety of fresh imported goods, including French, Cheviots, Scotch; Carr's German Meltons, and American Woolens.

Messrs. GIBBS & GORDON, 75 Kingston Street, Boston, have invented a new ventilator which can be adjusted to any window very easily. This is an improvement on anything else of the kind we have seen, admitting a free current of fresh air, and at the same time so breaking the draft, that persons can sit near it without taking cold, or suffering any inconvenience. We are using them in our office to our special comfort and satisfaction, and recommend them to all who would like to breathe pure air.

We have had in all about 25 Gross Adams' Balsam, and have retained nearly 40 dozen of it over our retail counter. Parties have been in and out of the store, and all have bought it the second time, and all pronounce it one of the very best medicines in the market for coughs and colds. Some of our men have used it, and say it is the best remedy they have tried.

GEO. C. GOODWIN & CO., 38 Hanover Street, Boston.

FOR THROAT DISEASES AND AFFECTIONS of the chest. "Brown's Bronchial Troches" are of value. For Coughs, Irritation of the Throat caused by cold, or Unusual Exertion of the vocal organs, in speaking in public, or singing, they produce beneficial results.

The Spring Term of Providence Conference Seminary will commence Monday, March 24. 2t

EASTERN RAILROAD. - We know of no road meeting greater praise for its persistent and successful efforts at triumphing over obstacles in the way of its complete accommodation of the traveling public than this one. What would have been a paralyzing blow to almost any other organization, - the lamentable Reverse disaster, - has only served to develop energy and enthusiasm in retrieving what is quite unparalleled. Thousands upon thousands of dollars have since been lost out in presidential appliances for preventing all similar perils. The Westinghouse brake, giving the engineer the power almost instantly to stop his train - the Miller coupler, for preventing that awful possibility of telescoping cars in case of accidents - and a system of automatic danger signals for day and night service, were quickspring in requisition for the benefit of human life. We call attention to these features of the present management with sincere pleasure, feeling that the public are deeply interested therein.

We were pleased, the other day, to learn of the new and latest improvement by which the company can now receive freight for any point eastward without creating the East Boston ferries. By an arrangement with the Lowell road, their ample freight station becomes for this purpose the Boston terminus of the Eastern. No goods entraped in Boston is more accessible than this.

SEND FREE! Catalogue of JEWELRY, BOOKS, TOYS, etc., to AGENTS and purchasers. (Enclose no stamp.) Address, F. G. VICKERY, & CO., Augusta, Me.

DELYON'S TOOTH TABLETS For Cleansing the Teeth.



WEBB & TWOMBLY'S Premium Chocolate, Cocoa, & Broma Have taken the highest award wherever exhibited. They received the Medal of Special Award AMERICAN INSTITUTE, 1872. For sale by all FIRST CLASS DEALERS. MANUFACTURED BY JOSIAH WEBB & CO., Milton, Ma. OFFICE: 48 Chatham St., Boston.

DR. FLINT'S QUAKER BITTERS A GREAT MEDICAL DISCOVERY & REMEDY.

They almost invariably cure the following complaints: Dyspepsia, Jaundice, Loss of Appetite, Headache, Pains in the Chest, Stomach, and Bowels, Cough, Tightness of the Chest, Heartburn, Diarrhea, Biliousness, Dropsy, Rheumatism, Intermittent Fever, Ague, Cold Chills, Bad Breath, Colic, Cramp in the Stomach, Diarrhea, Summer Complaints, Sour Stomach, Liver Complaint, Constipation, Piles, Pimples, Sore Eyes, Bolls, Discoloration of the Skin, Constitutional Weakness, Torpidity of the system, Languor, Sensitiveness and Irritability, all Nervous or Rheumatic Complaints, and in fact every ailment caused by an impure state of the blood, or the deranged condition of the Stomach, Liver, or Kidneys. They purify the blood, and consequently invigorate the entire system. By removing the cause, you effect a permanent cure.

Sold by all Druggists and Dealers in Medicines. PREPARED BY DR. H. S. FLINT & CO., At their Great Medical Depot, 105 and 107 Broad Street, Providence, R. I.

"CHEERFUL VOICES" no mistake about the remark "CLARKE'S" able character of this MODEL INSTRUCTION BOOK. From the first it has taken NEW on the lead, selling largely, and eliciting high commendations from those well qualified to judge. Musical writers for the papers say: "Likely to become FOR as popular as Richardson's." "The very book!" "Among notices, every article has REED justly placed it far above any similar book." "Attracts and allures the ORGANS." "Pupil." "Price \$2.50. For sale everywhere. 'OVERFLOWING WITH PURE MELODIES.' 'SPARKLING RUBIES' Oliver Ditson & Co. 'MUSICAL TREASURE' FOR SAB. SCHUL'S Boston. TRY IT!

Book Agents, Attention!! HEALTH AT HOME; OR HALL'S FAMILY DOCTOR. By the celebrated Dr. W. W. HALL, Editor Journal of Health. His last, greatest, and best work, written expressly for the people, has been revised, and its cost to the family is now only one cent. It is a complete and reliable guide to the health of the family. It is a complete and reliable guide to the health of the family. It is a complete and reliable guide to the health of the family.

PAINE'S NEW FURNITURE MANUFACTORY. Largest Stock and most elegant show-room in the city. Entrance, 45 Canal and 141 Friend Streets.

FAIRBANKS' STANDARD SCALES. REMOVAL. We have removed to the very eligible and spacious warehouse, No. 2 MILK STREET, Old South Dock, next to the granite Pier. With greater facilities, we shall take pleasure in serving our friends and patrons. Our assortment will be largely increased, and embrace every description of FAIRBANKS' STANDARD Weighing Apparatus, AS HAY, COAL, RAILROAD, PLANT, and COUNTER SCALES, BEAMS, etc., adapted to every branch of business, and WARRANTED IN EVERY RESPECT THE MOST ACCURATE AND CONVENIENT MADE. We are also Agents for Miles Alarm Tills Co.'s PATENT CASH DRAWER. A perfect protection against TILL-TAPPING.

FAIRBANKS, BROWN & COMPANY, 2 Milk Street, Near Washington St.

TREES PLANTS FLOWERS. New kinds; best quality; home growth; low prices. Catalogue free. W. C. STRONG, Nonantum Hill Nursery, Brighton, Mass.

\$5 to \$20 per day! Agents wanted! All classes of working people, of every sex, young or old, make more money at work for us than they can at any other business. Particulars free. Address G. W. F. Leland, Maine.

WANTED - First-class canvassers for Allen's Life of Napoleon III. New Edition, with accounts of the Emperor's life, and the last hours of the Emperor; making an excellent edition of 700 pages. The times and the theme render it the most popular work of the day. Exclusive territory with no competition. B. B. RUSSELL, Publisher, Boston, Mass.

# TWENTY-SEVENTH ANNUAL STATEMENT

OF THE CONNECTICUT MUTUAL LIFE INSURANCE COMPANY, OF HARTFORD, CONN.

NET ASSETS, January 1, 1872. - \$30,754,677.24

RECEIVED IN 1872:  
For Premiums - \$7,715,067.50  
For Interest and Rents, 2,009,888.16 - \$9,724,955.66

DISBURSED IN 1872:  
To POLICY-HOLDERS:  
For claims by death and additions thereto - \$2,211,961.56  
Matured Endowments - 2,906,213.69  
Lapsed and surrendered Policies - 678,869.51 - \$5,797,044.76

EXPENSES:  
Commissions to Agents - \$486,408.12  
Salaries of Officers, Clerks, and all others employed - 65,406.36  
Medical Examiners' fees - 15,422.09  
Printing, Stationery, Rent, Advertising, Postage, Exchange, etc. - 69,228.45 - 734,565.02

TAXES, & PROFIT & LOSS, 289,153.96 - \$5,797,044.76

BALANCE, NET ASSETS, DECEMBER 31, 1872.

SCHEDULE OF ASSETS:  
Loans upon Real Estate, first lien, value - \$17,052,922.32  
Loans upon stocks and bonds, value - 296,503.28  
Premiums on policies in force, 8,600,087.92  
Cost of Real Estate owned by the Company - 1,138,972.47  
Cost of United States Registered Bonds - 1,380,850.50  
Cost of State Bonds - 2,136,050.00  
Cost of City Bonds - 30,200.00  
Cost of Bank Stock - 20,000.00  
Cash in bank, at interest, - 1,034,200.33  
Cash in Company's office - 30,750.29  
Balances due from Agents, secured, - 38,384.14 - \$30,754,677.24

ADD:  
Interest accrued and due, - \$675,580.29  
Market value of stocks and bonds over cost, - 214,457.52  
Net premiums in course of collection - 38,012.71  
Net deferred quarterly and semi-annual premiums, 28,426.92 - 1,256,477.43

Gross assets, December 31, 1872, \$34,066,141.14

LIABILITIES:  
Amount required to reimburse all outstanding policies, assuming 4 per cent. interest, - \$29,040,000.00  
All other liabilities, - 747,085.00 - \$29,787,085.00

Surplus, December 31, 1872, - \$4,279,056.13

Rate of assets during 1872, - \$2,967,730.47

Ratio of expenses to receipts in 1872, 7.35 per cent.

" " " " " 1871, 8.12 " "

" " " " " 1870, 8.25 " "

" " " " " 1869, 8.45 " "

Policies in force, Dec. 31, 1872, 62,668, insuring \$181,806,167.

JAMES GOODWIN, President.

JACOB L. GREENE, Secretary.

DR. J. B. MILLER'S UNIVERSAL MAGNETIC BALM.

This medicine may with propriety be called a "Universal Remedy," as it is fast superseding all others as a general and reliable cure for all the ills of the human body. It is a complete and reliable guide to the health of the family. It is a complete and reliable guide to the health of the family. It is a complete and reliable guide to the health of the family.

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